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SUPPLEMENTARY TONGAN VOCABULARY.

By E. E. V. Collocott.

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114 [The publication of vocabularies has been viewed as one of the most useful activities of the Polynesian Society, hence we welcome the following contribution from Mr. Collocott. Those acquainted with the 192 Maori dialect of the far-spread Polynesian language will recognise 197 many words in the following list, albeit concealed to some extent by certain letter changes. Some of the words included are of special interest, such as the following:—

Ala-folau, canoe house; *Fakafolau*, migratory birds. Here we have the Polynesian word *folau* "to travel," "to voyage," from which come the Maori *wharau*, a canoe shed, a rude hut erected by travellers, as also *wharau-roa*, the cuckoo, the far-travelled or migratory bird. *Farau* and *halau* denote a canoe shed in the Tahitian and Hawaiian dialects. Tahitian *tafarau* and Maori *tawharau* mean to shelter a canoe by placing it in a shed.

Baniolo is probably the equivalent of Maori *Paniora*=Spaniard.

Buonoono, nose flute. Here *bu* is probably the Maori *pu*, as in *pu kaea*, *pu torino*, etc., well known wind instruments. *Fagufagu* would probably be *whangowhango* in Maori.

Fai, to pluck, recalls Maori *whaki*, as in Maori *whawhaki*, to pluck off.

Matatuna, top of cocoanut. Possibly an allusion to the well known myth concerning the origin of the cocoanut and *Tuna*, the eel.

Hila, lightning, is *uira* in Maori, *uila* in Samoan, while *uhila* is a Tongan form. The Maori has also, apparently, preserved the form *hira*, to flash, as in "Hira mai te whekite o te rangi," a phrase met with in certain old formulæ.

Hina, the moon, is far-spread as *Hina* and *Sina*, the female personified form of the moon.

Lei mangamanga is probably connected with the *rei* of Atiu, described by Colonel Gudgeon at p. 210 of Vol XIII. of this Journal.

Mauli, alive, is another far-spread term in its various forms, *mauri*, *tamauri*, *mouri*, *moui* and *maui*. Life, living, life principle are meanings attached to it.

Matofi, a phase of the moon, compares with Maori *Rakau-matohi*.

Tolo is marked doubtful, but *tolo* and *toro*, to generate is a far-spread word, and appears in Tiki-toro, Tiki the Generator. In connection with plant life the term *tinaku* was employed, hence the name of the "mother" of the *kumara*, Pani-tinaku.

Tubua. The meanings of "sacred, wonderful, ancient," assigned to this highly interesting term throw more light on some puzzling uses of the word in ancient compositions. The general meaning in our local Maori dialect is "supernormal, uncanny."

Under Counting we find that *kauika* denotes 20 in counting fish, and here we have the old Polynesian term *kau*, an assembly, a multitude, etc., *te kau* being an old term employed to denote 20.—Editors.]

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THIS small list of Tongan words is intended to supplement the well known dictionary of Dr. Shirley Baker, which is founded on that of the Rev. S. Rabone. This is referred to in this list as Baker. The French and Tongan Dictionary of the Marist Mission is referred to as Dictionnaire Toga-Français. No attempt has been made to include here all words which occur in the latter dictionary but not in Baker, though some few words which have been encountered casually in other places, but which are included in the Marists' publication, are inserted here, sometimes with meanings taken from their book. A few words which occur in Baker have also been included when it has seemed possible to add something to his explanation. It is not to be presumed that this supplementary list taken in conjunction with the two dictionaries referred to form an adequate Tongan dictionary. This is merely an attempt to contribute my very small quota to the task of the future dictionary-maker by putting in permanent and easily accessible form words which I have from time to time encountered in conversation, and in the reading of Tongan poems and tales, some of them in manuscript and some printed, mainly in *Koe Makasini*, the Tongan magazine founded, and long edited, by the late Rev. Dr. Moulton. Much of the manuscript material to which I have had access was collected by him.

Although some words are included from easily accessible printed sources, for example, Mr. E. W. Gifford's *Tongan Myths and Tales* (Bishop Museum Press, Honolulu, 1924), and a very few from the masterpiece of Tongan composition, Dr. Moulton's Translation of the Bible, no effort has been made to include all words from sources which are in no danger of disappearing or being overlooked. The few words from the Bible are such as have casually come under my notice. If the highly desirable task of compiling a satisfactory and adequate dictionary of the Tongan language be ever undertaken there is little likelihood of words printed in the Bible, or in Hymn Books, being missed.

Too frequently I have had to admit my ignorance of the meaning of a word. This illustrates one of the disadvantages of compiling, or completing, such a list at a distance from the country where the language is spoken. Where I have marked a word as of uncertain meaning it is not to be presumed that the word is rare. "Meaning uncertain" is

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merely a confession of my own ignorance. This list is not the fruit of systematic collection of words. It has been compiled more or less casually, and doubtless as much has been missed as is included.

Through the inspiration, and under the guidance, of Mr. A. R. Brown and the Hon. William Tungi, a committee was formed in 1918 to compile a dictionary, but, for various reasons, ceased to function after a few meetings. The need that a dictionary should include all forms in which a root is found will be readily appreciated by those who have noted the readiness with which consonants drop out in the Oceanic languages. There are, moreover, in Tongan, as in all languages, words which do not lie on the surface, some of which perhaps are obsolete or obsolescent, whilst others, though well known to the native, do not come within the ken of the foreigner even after years of use of the language. Until dictionaries are compiled including all words conclusions as to distribution of various streams of migration may rest upon insecure foundations insofar as philological evidence is relied upon.

There are words included in this list which are felt by the Tongans to be loan words, largely from Fiji; there are other words which by their form suggest borrowing from Fiji or Samoa, but are not felt as loan words by the present-day Tongan. Bards seem frequently to embellish their compositions with such evidences of foreign erudition. My purpose has been, not to settle all the difficulties which the dictionary-maker will meet, but to ensure that he will have at his disposal the small amount of material which I have collected, and to afford some slight assistance to anyone who may desire to read the Tongan poems and tales, and also to indicate the meanings of words which one may hear in conversation but not find in his dictionary.

In orthography I fear that I have not lessened the confusion that already exists. Two consonants have had especially harsh treatment in Tongan, *b* or *p*, and *s* or *j*. *B* and *p* are both used by Mariner who was in the group at the beginning of the 19th century, *b* alone is used by the English Methodist Mission, and *p* alone by the French Catholic Mission. Dr. Baker used both. The dictionary committee of 1918, which included representatives of the Government, and of the English and French mission bodies, decided, undoubtedly correctly, to employ but one symbol for

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a sound which it is sometimes difficult to distinguish as voiced or unvoiced. The practical difficulty of deciding whether it was to be *b* or *p* remained unsolved in the few meetings that were held. I have written *b*, not as an expression of my opinion that it is the better symbol to employ, but because it is used in by far the most important part of existing Tongan literature. As a matter of personal preference I have come to think that if a fresh start could be made *p* would be the better symbol.

The English Methodists wrote *j*, and the French Catholics *s* to indicate a sound which Mariner writes *ch*. This sound is always followed by *i*, and corresponds to the Samoan *ti;* but the pronunciation *ch*, which I have heard from an elderly Tongan, has practically disappeared, and in present-day Tongan the sound is hardly, if at all, distinguishable from English *s*. There are also words in which *s* is not followed by *i*, some of which may be genuine Tongan words, whilst others may have come later into the language, probably from Samoa and Fiji. I have in this list provisionally written *s* throughout, although the 1918 committee decided to use *j* before *i*, and there was even, if I remember rightly, a proposal to try to revive the old pronunciation *ch*. Such an attempt to arrest the progress of phonetic change would probably prove abortive. Should the dictionary-maker decide to employ *j* to represent the old pronunciation *ch* examination of Samoan cognates will generally settle the question of *s* or *j*. All occurrences of *s* not followed by *i* will be examined bearing in mind the possibility of their having come late, or very late, into the language, though it must be noted that Mariner uses *s* in a few words; but this, of course, does not rule out the possibility of borrowing.

The stop (ʻ), which is too often neglected in writing Tongan, I have endeavoured to put in. One feels, however, the disadvantage of absence from the country in dealing with a matter which requires such delicate discrimination, and quite probably I have committed errors both of omission and inclusion. Indeed, the whole paper abounds with indications of my ignorance, and other workers will, doubtless, find many inadequacies.

To the list of words I have added a note on measuring and counting, which, although not wide enough to include

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all the specific words used in counting and measuring various classes of objects, will, I hope, illustrate the principles sufficiently clearly.

A few proverbial expressions also are added. My friend the Rev. John Havea and myself collaborated in a collection of proverbs which was published by the Bishop Museum (*Proverbial Sayings of the Tongans*, Honolulu, 1922), and the proverbs appended here are some that have come to hand since the publication of that paper. As in the larger collection I have translated each Tongan phrase literally, and added some explanation of its use. My obligations to Tongan friends are innumerable, especially to the Revs. John Havea and John Kuli, Miss Alice Ahio, Hon. William Tungi, and to several of the youths who were my pupils at the Tubou College, Nafualu. A number of published works have been consulted, but especial use has been made of Edward Tregear's *Maori-Polynesian Comparative Dictionary* (Wellington, 1891). Hazelwood's *A Fijian and English and an English and Fijian Dictionary* (Waterlow and Sons, Ltd., London, 1914), Pratt's *Grammar and Dictionary of the Samoan Language* (Samoa, 1911), the Marist Mission's *Dictionnaire Toga-Français et Français-Toga-Anglais* (Paris, 1890), and the Rev. Shirley W. Baker's *An English and Tongan Vocabulary, also a Tongan and English Vocabulary* (Auckland, 1897). There are a few references in the vocabulary to a paper on *Tongan Astronomy and Calendar* (Bishop Museum Press, Hawaii, 1922). A visit to Niua Fo'ou in 1922 gave me a few words of the dialect of that island, which differs somewhat from that spoken in the main portion of the Tongan Group. These have been included in the present vocabulary. Some brief notes on this dialect appeared in the *Journal of the Polynesian Society*, Vol. XXXI., No. 4.

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A.

192 *'A*, preposition or case particle used before common and proper nouns and pronouns, indicating the commonest of all relations with verbs, viz., those of subject and object. Should both object and subject be expressed *'a* is used before the object and *'e* before the subject or agent. Before common nouns *'a* coalesces with the article *e*.

193 ←

A'alo-loto, man who rows amidships. Seems to have been practically a technical term as applied to the middle man in the crew of the *tafa'aga*.

Aasi, look, search.

Ai, who (Niua Fo'ou). *Ko ai?* Who?

193 ← *'Ai*, sometimes placed between subject pronoun and verb, emphasising the verb. *Te ke 'ai 'alu koe?* Are you *going?*

Aituo, meaning uncertain, possibly a joyful shout, especially in connection with a wedding. There is a Tongan text which uses the word of a chief absconding secretly with a girl.

Aivalu, meaning uncertain, possibly eight-fold.

Ao, (i) face, smooth side, of mats; (ii) forked stick to catch fish; (iii) circular rib in basket; (iv) useful (cf. *aoga*).

'Ao, thy.

Aofaga, fold of turban.

Aofuga-tuku, final thing, completion.

Aofi / *Aofi-vala* } chief's *taovala* (cincture worn as sign of respect).

Aofaki, include; name certain individuals and be understood to include others whom the named individuals represent.

829 → *'Au*, cut off, lop (cf. *'au'ulu*, *'auhani*, prune, *'au'uno*, scale fish).

Aua, don't (Niua Fo'ou).

'Aua, *A'aua*, talk about, talked about. Same root appears in *A'au*, *Fakaa'au*, *Fakaa'aua*. *Hoto hiki 'aua*, or *a'aua*, my being bandied about in conversation.

Aue, an exclamation. Alas, oh dear.

Auu, to remain for a long time in water; to be completely immersed.

'Au'ulu, to cut the leaves from a tree; also applied adjectivally to a tree with the leaves cut off, especially a cocoanut.

'Aufoe, / *'Au'aufoe* } shedding dead, decayed, parts; used either as verb or noun. It is applied, for example, to the falling of leaves from a dead tree.

'Aufua, a word used in the game of *lafo*, to throw a piece which does not strike against other pieces.

'Aulala, to take off outer hard bark of bamboo to serve as a knife.

Aumai, bring here (Niua Fo'ou).

Aumama, chewed (applied to *kava* prepared in the old way by grinding with the teeth).

A'umanoa, gone to the full length of the cord *(manoa)*; gone away, gone as far as possible. *Manoa* is the cord by which the decoy pigeon was tied. There are frequent figurative uses of expressions such as this. Expressions relating to the pigeon, *lube*, are often used of women.

Aula, meaning uncertain. Suggested by some that perhaps the word means tattooers, in which case it would be the Samoan form of a word whose Tongan form would be *kau-ta*. The best tattooers are said by the Tongans to come from Samoa.

Autafa, edge (cf. *tafa'aki*). Used in one text of the edge of the sea; *Bea 'alu 'a Havea he autafa*, And Havea went along the edge.

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192 *Auto*, fly down, settle.

Abaaba, space in house between mat and wall.

'Abiaga, agreement, in agreement.

'Abisia, a word applied to such a ceremony as a marriage or funeral, and indicating apparently its close connection with, and great importance to, the home *('abi)*.

Afa, last fruits of the *buogo* (species of pandanus).

Afi, lit, fire, sometimes applied abusively to the eye.

Afuafu, damp, sweating.

Agaagakehe, strange, different (cf. *agakehe*, Baker).

Agatoka, meaning uncertain; perhaps, calm, subdued. *Bea agatoka e otu Talava, Bea oku agatoka 'a Futuna.*

Agavale, euph. for break wind.

Agavalea, unbecoming, bad (rather a mild and respectful word fit for application to chiefs).

Agiagi-fano, shifting breeze.

Ahe'ia, an exclamation, found in some poems marking a change of topic.

[551] → *Ahoia*, overtaken by day. *Kuo nau faikava 'o ahoia*, They drank *kava* till daylight. Applied also to certain phases of the moon.

'Aka, move the feet, go.

'Aka'aka, mischievous, unpleasant, evil. *Bulotu 'aka'aka*, unfriendly land of death.

'Aka-fute, kick wildly.

Akaluku, stir.

Ake, (i) come ashore; (ii) construct, build.

Akea, come ashore.

'Akirao, meaning uncertain.

'Akirava, surround.

'Aku, my.

Ala, road (Niua Fo'ou).

Alafolau, canoe house.

Alamea, one form of sweet-smelling wreath, or necklace.

Alelea, discuss, confer (cf. *alea*).

'Aliki, chief. *Hau 'aliki*, chiefs (Niua Fo'ou).

'Alo, privates of the Tui Tonga.

'Alo'iloa, know, expect, anticipate; generally, if not always, preceded by a negative.

Aloua, a star name, seems to mean Two-oared.

Alofaga, rowing, paddling.

Ama, windward side of a boat.

Amoga, star name. (For Samoan Pratt gives this as the name of Orion's Belt.

Amu. } desire, wish.
Amuamu, }

Anaua, longing for.

Asi, those who stay at home in house set apart during fishing expedition, *fale siu*, and prepare reception for the fishermen.

Asi seems sometimes to be equivalent to *hou'eiki*, chiefs, e.g., *asi tontai*, the chiefs, gentry, who are fishing (cf. *Fij. Andi*, which is applied to ladies of rank, Sam. *Ati*, chiefs).

Asi occurs in Tongan as part of some chiefly women's names, and may also be used as a common name meaning chiefly woman, e.g., *Asi mei Nukualofa*, Chiefly lady from Nukualofa.

Asihau, attendants *(lahi)* of king.

Asili, (cf. *asi*, reach, penetrate), increase (see Baker), happen, result. *Bea asili ita ai 'ae fonua*, And the land became the more angry; *Asili ai ene buke*, His sickness grew worse.

'Atafaga, strand, beach.

Atahala, know, imagine, dream of, *'Oku 'ikai teu atahala*, I wouldn't dream of it (syns. *Ma'alifekina, mahafehafea*, v. Baker).

Atea, complete destitution, complete failure, having nothing.

Ato, appear, approach, come to land.

Atua, spirit, god (Niua Fo'ou).

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192 [551] ← [193] → *Atumatie* (i) when the *atu* (albicore) rise to the surface; (ii) frequently used as a nick-name *(higoa fakatenetene)* of the chief fisherman.

Ava'i baka, hole *(ava)* where the *baka* (a shell fish) lives. *Ava'i* may mean "hole in," or "hole for." Baker has examples of both uses.

Avaui, name of a place in Mua where there was a sanctuary *(hufaga)*.

Ava-lou, big opening, may be either a wide, or a deep, opening.

Aveare, a plant *(codiacum variegatum)*.

Avi, complete one's preparations.

E.

E, mark of address, or exclamation used in calling anybody.

[193] ← *E*, definite article. Very often obscured by coalescence with prepositions (or case particles), *ko* (absolute), *'a* (nom. and accus.), *'a* (gen.), *'o* (gen). There are occurrences of *e* which are difficult of analysis, the simple article standing where we would expect something to mark a genitive or locative, e.g., *He koe kevenivaka e kalia*, For 'tis the women passengers of the *kalia* double sailing-canoe), *e* is genitive. See *he*.

[193] ← → *E*, time particle, usually indicating the future. Pratt, for Samoan, describes it as indicating the present tense, and implying that which is always the same, and cases are not infrequent in Tongan where its use approximates very closely to the Samoan usage, indicating time contemporaneous with that of the preceding clause. *Ko Basikole koe tama e ula*, Basikole (is, was) the man (showing himself) wise. Note, however, that in this and similar cases *e* may possibly be the def. art.

'E, preposition, or case particle, used before proper and common nouns, and pronouns, indicating the agent.

E au (eu), I shall (Niua Fo'ou).

E e, yes, of course (Niua Fo'ou). Syn. *Aua*, Tongan.

Ei mai, give me (addressed to highest chiefs).

Eo, this word occurs in one text, and its meaning seems to be unknown. Compare Mangareva *eo*, to infect; to exhale a strong smell; Hawaiian, *eo*, reply, respond. A similar meaning to the Haw. would suit the Tongan passage in which the word is found.

'Eua, pull, drag, tow.

Eba, mats presented at a wedding; mat dais on which bride and bridgegroom sit.

'Efihaga, package carried under the arm. Cf. *'efi'efii*, to carry under the arm.

'Ele, desire, longing.

Emo, your (dual).

Ene, imminent.

Esi, those who put all their energy into a task, applied especially to young men and women.

Evehekina, taken about (cf. *eva*).

Evehia, go for a walk (?).

I.

Ia, occurs frequently in Tongan, and more frequently in Niua Fo'ou, in positions in which it seems to emphasise verbal force of word it follows.

'I-'ate, lit. pain in the liver, pained, grieved.

Iiki, small (cf. *iki*).

Ifi, a Tongan treatment for bad eyes.

Ifi-lele, blow bubbles. A strand of cocoanut fibre is bent into a loop and dipped into the sap of a tree. The film of sap which forms over the loop is blown, and thereby a bubble formed and detached.

Ifo, down (Niua Fo'ou).

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192 *Ihu-vaka*, long nosed (lit. nose like a boat).

Ila, of chiefly birth by one parent only. To say that a person is *'ila* to a chief means that he is that chief's child by a common woman.

'Ilo, eat, drink, smoke, etc. (applied to chiefs).

Ina, not found in Tongan, but used freely in Niua Fo'ou in way analogous to, but apparently with less definite meaning than, its use in Samoan.

O.

O, name of a fish, belonging to same species as *bokunei* and *leleva*.

'Oa, a kind of basket.

Oie, an interjection.

Oisouke, Oiseuke, exclamations approaching in force the English, Good gracious, Great Scot.

'Ou, and I ('o au).

Ousoufo, with all one's might, at full speed.

Obe, (i) projecting edge of covering stone of burial vault; (ii) a person buried outside the vault under this projection.

Obea, carried by the waves.

'Obo'obo, to turn the ends of the strips of bark cloth inwards to make an edge of uniform thickness.

Ofeaki, wavering, uncertain, bent (?).

Ohai, flame tree.

Ohofua, assault in force, rush strongly.

193 *'Okou, 'oku ou*, sign of present tense and 1st. pers. sing. pron.

O-kona, to place in the fold at the top of the native kilt *(kona)*; treasure, equivalent to *'ai kona*.

'Oku, mine.

Ola-vaha, kava bowl placed with hanger toward man who is making the *kava* instead of toward the chief (?)

Olo, go (dual and plural, Niua Fo'ou).

'Oloua, second born. (Its use in I Sam. XV. 9, where RV translates "fatlings," apparently follows, in dealing with a difficulty in the Heb. text, an explanation which regards young animals of the second birth as superior to firstlings.)

Olobubulu, hampered, delayed by the slowness of others.

Ololafoa, outwitted.

Ololani, a shrub bearing red flowers (foreign).

Olovaha, space between windward and leeward canoes in double sailing canoe.

Omo, your (dual).

Omoko, name of a plant (syn. *fatai)*.

'Otua, spirit, god; there is a text in which the word is applied to two men, Logoboa and Kae, members of a crew which set out for Bulotu, and there is also a line of a poem in which it is used of the Tu'i Toga, *Koe Tu'i 'o mama mo 'otua*.

Otu muomu'a, lit. front chain of islands. Applied in Vava'u to the southern islands, which are also called *Otu Motu-lalo*, and also by the people of Haapai to their southernmost islands, Nomuka and adjacent islands.

U.

Ua, lit. two, second, is used in sense of mate, similar, like.

U'a, to eat.

Ua-lulu, a club, of which the striking end is shaped like an owl's head.

Uamulia, go back, delay, attend to things behind (cf. *uimui* B).

Uasi, raise by lever.

Uatau, noise.

'Uoi, an exclamation approaching in force the English Oh, Ah.

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192 *'Uoiseuke*, an exclamation of much same meaning as *Oiseuke* (q.v.).

U'ui, name of a small poisonous shellfish.

Ube, lullaby.

Ufia-taufia, eat, swallow.

Ugakikiva, name of a shellfish (Tongatabu name, called *U'u* in other parts of Group).

Ugako, "A small marine sessile animal with sharp spines dangerous to the feet." (Gifford, *Tonga Place Names*, p. 9.).

Uhuaki, go in the morning; visit, especially with presentation of food and *kava*, to a chief (cf. *Bogibogi*).

Uhuekina (uhuaki), taking of food presentation to chief or god.

Uku-umea, wash the head with clay (a not very respectful term). See *talaumea*, *taalofaki* (Baker).

Ukufaki, dive for (cf. *uku*).

Ukufi, dive (cf. *uku*).

Ulualo, scented, sweet-smelling.

Ulu-ku, maimed hand.

Umesi } strike (highest chiefly
Umeumesi } word).

Umiumi-noa, shamed, abashed.

Unuoi, name of a tree.

Unufo, thoroughly, strongly (cf. *hokafo*).

[551] *Usi*, posteriors. (The king Mataele Ha'amea was called Mataele Usitea, Mataele Pale-rump, because he was not tattooed.)

Usulou, one type of spear (belonging apparently to Futuna).

Uta, landsman.

Uta'aga, a frequented place, place where one delights to be, a person to whom many resort.

Utu-feolo, a kind of mat (?)

Utufia, baled out (?)

Utu-kauga, a kind of mat.

B.

Ba'aga-galu, farthest point to which the waves reach, hence, generally, extremity.

Baolo, meaning uncertain. (v *Paolo* Sam. shade, protection, name of a wind).

Ba'ulu, roar.

Ba'umutu, harlot. (*Ba'u* perhaps same word as Haw. *Pau*, a woman's garment, in which case *ba'umutu* would mean literally, short-skirt.)

Ba'utu, steep rock, cliff.

Babaga-eiki, many chiefs present.

Babakina, broken (*baki*).

Baba, floor mat.

Babai, a kind of necklace, or girdle. Perhaps name of plant of which it was made.

Babatu, strike (?)

Bagaikafa, red bark cloth on which no design is printed.

Bakagugu, crunch (Gifford, *Tongan Myths and Tales.*)

Bakakaua, explained as applied literally to a pigeon which strikes against the frame of the net and so does not enter the net, or to a pigeon which strikes the perch instead of alighting cleanly on it. Whilst exact explanation is doubtful context in which word occurs indicates that it means a pigeon (in this case as so often, a girl) who refuses to be easily caught.

Baki-moe-toi, pluck and drip, i.e., sweet-scented flowers from which sap drips when they are plucked. The expression is found also as a sort of nickname of the village of Mua.

Bakisi, thin, lean.

Bala'i-maea, piece of rope, especially piece of rope trailed overboard in rough weather as a life-saving device.

Balabala, new, recently-arrived, fresh, beautiful.

Balabu, blow gently (wind).

Balagi, name of a plant (its flower and leaf are used for scenting oil).

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192 *Bulakau*, one type of leaf and flower neck wreath.

Bulavi, rocky beach.

Bale, take away.

Bale, dress head with lime (chiefly word).

Bale-ao, bind head with turban.

Bamata, tender, sore.

Baniolo, a corruption of, probably, Hispaniola, and applied to some of the whaling ships which used to visit the Pacific groups.

Banu, good.

Basa, equal, in line with; *Ta'uga basa*, equally good poem.

Basabasa, very light in weight.

Bata, rejoice.

Batato, striking, rattling.

Bate'i, skilled, accustomed.

Bate-hobo, raised scar.

Batu-tau, stamp with rage.

Beau, i.e., *bea au*, and I.

Beau kula, great wave, tidal wave.

Bebetea, seems to mean literally white butterfly, and has been explained as referring to the white foam flying from the crests of wind-swept waves. Used figuratively p. 165, Gifford, *Tongan Myths and Tales*.

Bekia, death, dead; used occasionally for wearied, exhausted, but *mate* is much more generally employed in this sense.

Bekibaki, name of the sea creature popularly known as the bluebottle.

Belu-kakaua, assist in reefing the sail whilst swimming alongside the boat.

Benebena, dress head with lime (chiefly); clean a boat.

Benu'i-niu, grated cocoanut from which the milk has been expressed. Syn. *Kota*.

Bikitogo, name of a shellfish (Vavau name, called *Tuila* in Tongatabu).

Bili, to oil bark cloth.

Bilibili, long time (Niua Fo'ou).

Binono, ghostly, strange, awe-inspiring (v. *Buloa*).

Bitega, core, kernel, root of a matter.

Bito'i, to put hot stones in belly of pig in baking.

Bo, fire, light at funeral ceremony round house in which a dead chief is lying (*cf. Taki-bo*).

Bo'cbo'ea, unskilled, inexperienced, weak.

Bo'ifua mahina, moonless night (*cf.* Haw. *Po'i*, cover shut. *Bo'i* or *Po'i* is a rare word in Tongan, and seems to mean hidden, covered; *Bo'ifua* probably means all, totally, concealed. Pratt in his *Dictionary of the Samoan Language* remarks of *Poipoi*, "a word used in songs. Meaning unknown," and he suggests that it may be synonymous with *Vaevae*, but the meaning "concealed," "overshadowed" is not inappropriate in the context he cites. The *Dictionnaire Tonga-Francais* gives the meaning of *Poifua* as faint moon-light in the early part of the night, first rays of moon-light.

Bobo'uli, grievous (?), used of ceremonies connected with death of a chief, war, etc. In the *fakatabu* at a ceremony that is *bobo'uli Tui' 'o Mo'uga* is used in place of *Moheofo*.

Bo-fonu, turtle-fishing, (v. *kafafonua, tuli-fonu, kubega-fonu, fakaalele*).

Bogibogi tu'uta, } ceremonial
Bogibogi 'oc fokololo, } visit (*bogibogi*) to a chief who has just landed from a voyage.

Bohoboho, expression of surprise (Niua Fo'ou).

Bo-kuluki, night of singing.

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192 *Bolo* (i) a plant (the chili); (ii) target. In the target shooting with bow and arrow the target was a patch on a tree where the bark was scraped off, or a suspended shaddock; (iii) mark on face or body of warrior. Opposite sides in battle frequently adopted different colours for their *bolo*, thus making identification easy. Marking and smearing face or body also called *lou* (q.v. Baker). (iv.) Apart, *Kalo 'akita 'o tu'u bolo*, I evade and stand apart.

Bona, back of neck, applied especially to turtle.

Bo-sibi, night of song.

Bota, gather, pucker (?).

Botavalai, package of food wrapped in leaves, and bound round and round with *valai* (a kind of creeper). It is said that food was thus prepared as sea-stores.

Botu'i-afi, a burning brand (Also *Gauafi*, q.v. Baker).

Buobuai, having the skin coloured by sea-water drying upon the body.

Buobuatahi, name of a plant (its flower is used to scent oil).

Buonoono, nose-flute (more common word is *Fagufagu*).

Buke, bridal dress.

Bukolea, speaking *buko* tree. A *bukolea* is located in Bulotu, and another in Mua, Tongatabu. The priest of the sanctuary *Fanakava* sat at this latter tree, and when a suppliant appeared the tree instructed the priest as to whether it was the god's will or not that the petitioner be admitted to the sanctuary. (But cf. Sam. *Pu'agagana*, "Because the bell-shaped blossoms sing in the wind"—Kramer.)

Buloa, ghostly, strange, awe-inspiring.

Bulotu, composer (*Bulotu-hiva*, v. Baker).

Bulu, } sticky, gently.
Bululu, }

Bulubaki, kind of sweet-smelling wreath.

Bulu-koko, } shell (of cannon).
Bulu-ava, }

Bulutaki, let go slowly, be loathe to part with.

Bunake, clever, famous, applied especially to poets.

Bunifaga, one phase of the moon (*Tongan Astronomy and Calendar*, p. 16).

Bunu-fu'u, obstructing.

Bunu-salulu, applied to a host who eats before a banquet so that he may be able to see his guests take food away without hungry displeasure (v. *Salulu*, Baker).

F.

Fa'aki, meet with, collide.

Fa'alalo, small sailing canoe (syn. *Tafa'aga*).

Faetele'a, valley (*tele'a*) with stream running a banker.

Fai, pluck, pull (the creeper *jatai*)

Faiaki, weak, soft, join in any undertaking through compulsion (see *Faiekina*, Baker).

Faiaki, unskilled, not self-reliant.

Faifio, mingled, intertwined.

Faiga'a, meaning uncertain, but probably difficult (cf. Sam. *Faiga*). *Tama faiga'u he koe 'otua*, probably means, One difficult to deal with, to circumvent, because he was a spirit.

Faihava, narrow opening, small strait.

Fa'ufa'ufono, talked over, discussed, by chiefs and immediate entourage, hence further meaning of *tabu*, secret, because the members of such a conclave must not divulge what they have heard.

Fa-ulo, } flashing angry (eye).
Fa-uloulo, }

Fafale, friendly, intimate.

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192 *Fuga-'o-tahu*, anchorage where boats from all parts congregate.

Fagogo, an opened cocoanut shell.

Fagono, derisive term for *elephantiasis in scroto*.

Fagu, name of a creeper.

Faguna, awake, awakened.

Fahafaha, sleeping mat (of highest chiefs).

Fa-hina, species of *fa* (pandanus).

Fakaao, tread the hen.

Faka'au, explain.

Faka-aua, talked about, talk about, explain.

Faka'au liliki, explain thoroughly, in detail; equivalent to *faka'au fakalautelau*.

Faka'aufuli, completely.

Faka'auga, bay where sea flows in and out strongly (good for *fanifo)*; place where sea goes under land; blowhole.

Fakaafuha, to mature fruit, especially bananas and plantains, by hanging in a hole and covering over.

Fakaalele, turtle-fishing (word of Mougaone in Haapai).

Fakaalele, } These two words oc-
Fakamaiva, } cur together in a couplet, but meaning uncertain. *Alele* and *Maiva* are both names of localities.

Faka-'anana, probably a method of plaiting wreaths. (Anana is the name of a sea-side locality famous for its sweet-scented shrubs and trees.

Fakaehaua, violence, violently.

Fakaevaha, catastrophe, peril, difficulty. Literally seems to mean like that which occurs at sea.

Fakaobe, (i) to spend a long time in the water, or at sea; (ii) sharing food at sea (applied to a group of boats gathered to share provisions).

Fakofoofo, much ado about nothing; used disparagingly by a man of his own work, gifts, etc., especially in addressing those of higher rank.

Fakaolu'aga, little hearth of banana tree, or plaintain, stem, and sand used in the watch about the house where a dead chief is lying.

Fakaolobubulu, sticky, slow (?).

Fakaono, a kind of basket.

Faka'otu-sia, kind of sweet-smelling wreath.

Foka-'ua, glottal stop.

Faka-ua, *-tolu*, *-fa*, etc., up to *-valu*, certain phases of the moon (v. *Tongan Astronomy and Calendar*, p. 16).

Fakauilatai, } dim, indistinct; (v.
Fakauiuilatai, } *Fakauiuilatai*, Baker).

Fakau'ui, clip the hair short.

Fakauma, made with a shoulder (e.g., a bottle).

Fakaba, first beating of the bark in cloth manufacture.

Fakabatabata, sail slowly, especially of boat with sail slackened, but used also of boat close-hauled.

Fakabatoho, trailing.

Fakabetetagi, like weeping.

Fakabibine, dress the hair with lime (cf. *Togione)*.

Fakabo, expletive signifying distress, amaze.

Fakabu, put forth from mouth, tell, announce.

Fakafeitama, first appearing of the flower of the pandanus.

Fakafetu'akoi, lean against each other. Cf. *Fakafetuotuakoiaki*, Baker.

Fakafita'a-uli, difficult to steer.

Fakafolau, migratory (birds).

Fakafutuna, completely (despoiled).

Fakagaga, open the mouth, work the mouth like a hungry bird.

Fakaha'aha'a, foolish (applied to chiefs).

Fakahahano, long, desire.

Fakahalafonoga, } period just be-
Fakaholofonoga, } fore dawn.

Fakahauhau, in chiefly fashion (?)

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192 *Fakahehe*, one of the parts in singing, the singer apparently improvising his own harmony.

Fakahehu, one of the parts in singing.

Fakaheketala, platform in front of a house.

Fakahelega, carelessly, roughly.

Fakahelegavale, with frontages facing various directions.

Fakahifo, bear a child (used of royal women). The child may also be called *Fakahifo* or *Alo*.

Fakahoa, to put a loop of rope round the head of a shark and then let him go again. Sometimes done in shark-fishing by a boat already too full to be able to take another shark. It was thought that a shark so treated could always be caught again by the same boat at a later opportunity. [226]

Fakahoata, bright, beautiful.

Fakahuga, carried on pole slung on shoulders of two bearers.

Fakakaikaitau, challenging, provoking battle.

Fakakau, ends of pandanus strips at top of a mat which are finished off after body of mat is completed.

Fakakakae, mock, deride, rouse to anger.

Fakakalua, with sail slackened.

Fakakega, stars or constellations used in steering *(Kaveiga)*.

Faka-kie-ta-ua, like a pair of mats.

Fakagala, evoking affection, remembrance.

Fakaha'ao, completely, all taken.

Fakakinokinofia, | *Fakakinokinofie*, | proud, reserved.

Fakaku, ingredients for oil-making before the oil has been distilled out by exposure to sun.

Fakakumi, urge to seek, put a dog on the scent.

Fakalau 'ae ata, dawn.

Fakalaunonou, stage in growth of banana and plantain when the fruit-bearing stem is just beginning to sprout (v. *Tu'unoa, Hifo, Nifonifo-'o-buaka.)*

Fakalaka-vaka, for going to sea in (may be applied for example to clothing).

Fakalaka-vaka, take boat from one anchorage to another.

Fakalakeba, forward decking of canoe.

Fakalala, name of a chiefly kilt *(vala)* of black bark-cloth. It is a festal dress, designedly short to exhibit better the beauty of the wearer.

Fakalalo, foot of hill (?).

Fakalava, sheer off, go in different direction, (wave) flowing back from a rock.

Fakalaveiave, guess, opine.

Fakalelemoa, name of a great battle fought in Tongatabu about beginning of 19th century. So-called because one party swept the other before it as though chasing fowls. Also called *Lagovaka*, revenge, compensation.

Faka-liku-loto, like a weather coast in the interior; applied to a cliff or rock in the interior which has the appearance of the coast on the weather side. Hence, deceptive.

Faka-liku-toga, one method of plaiting the scented leaf girdle.

Fakalouakau, magic, to work magic.

Fakalolo, go down, dive.

Fakaloloma, exciting pity or love. (Felt in Tonga as a Fijian borrowing.)

Fakaloloma, swell that does not break (v. *loloma)*.

Fakaloloma, pleasant (syn. *Faka-'ofa)*.

Fakalolotu, tease, annoy.

Fakalotu, one kind of flower girdle or wreath (usually has *lagakali* in it).

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192 *Fakalotumua*, one method of plaiting flower and leaf girdle.

Fakama'afu, to burn anything connected with the Tui Tonga.

Fakama'u, waist-band, belt (high chiefly word).

Fakama'uga, chorus of song.

Fakamafua, hole in centre of pigeon-snaring mound in which the implements of the sport were put (also v. Baker, s.v.).

Fakamagavalu, eight-branched, applied to the pattern of certain combs, mats and wreaths.

Fakamahili, piled one on the top of the other, eminent, outstanding.

Fakamalua, pay respect.

Fakamanulua, two-bird pattern. One method of plaiting.

Fakamanumanu, adorned.

Fakamatamoana, one kind of scented wreath of leaves and flowers. (*Matamoana*.. is the name of a locality, and of a mound.)

Fakamatatuna, to pierce the husk of a cocoanut at the stalk end (v. *Matatuna*).

Fakamatelau, to count one by one (in contradistinction to the common practice of counting by pairs).

Fakamo'ulogoa, put to silence.

Fakamohulau, exaggerate, exaggeration.

Fakamomoko, lit. make cold, but meaning make warm in respectful speech to highest chiefs.

Fakamovevé, mere nothings.

Fakanaba, apparently name of a clan not now distinguishable.

[226] *Fakanavau*, to do badly.

Fakaniua, poem that is sung, sometimes accompanied by dance.

Fakaniubabua, to tie a rope round an animal's mouth.

Fakanoa-loto, dumbfound, confuse.

Fakatau, drooping, almost broken off.

Fakataugutu, bandy words.

Fakataba, gleam.

Fakatafa-motu'a, one of the stages in the maturing of bananas and plantains.

Fakatafu'ufu'u, to burst into leaf; to be in voluminous folds. (v. Baker, s.v.).

Fakataka, drill, review, draw up.

Fakatakatu'u, unmarried.

Fakatalau, sudden gust.

Faka-talau, wind from direction of *Talau*, a hill in Vavau.

Fakatalatala, to pull apart, shred.

Fakatali-basaga, lashing of steering-oar.

Fakatava-nuku, fast-sailing; applied especially to a boat which is able to give other boats a long start, and then overtake them and reach land first. (*Fakatava* is said to mean literally watch, guard, for which compare Fij. *Vakatawa*, watch.)

Fakate'ete'ebuaka, in spirals, used, e.g., of pandanus leaves drying for mat-making.

Fakatefisi, one arrangement, the most chiefly, of the sled on which large *kava* roots are presented at important ceremonies.

Fakatefisi, ridge-cap of house.

Fakatelega, place where trawling (*fakatele*) is carried on, i.e., good fishing ground for bonito and other large fish.

Fakatetua, apprehensiveness, anxiety.

Fakato'ia, to copulate, make pregnant (used only of animals, and not of men).

Fakatonaga, good in both ways.

Fakato-'ulu, ceremony when a boat has caught its fifth or tenth shark. Specifically *Fakato-'ulu-loto* is the ceremony for the fifth, and *Fakato-'ulu-hoko* for the tenth shark.

Fakatobatu, swoop down.

Fakatoka, to put rusty iron into the *koka* juice to make the black colouring for cloth.

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192 *Fakatokalelei*, ceremony to finish the *tabu* after the death of a chief, end of mourning.

Fakatokotokanaki, proverbial.

Fakatologa, little mound of sand on reef projecting above the water so that a bird can alight on it.

Fakatu'ubake, suddenly, unexpectedly.

Fakatuuta, arrange in a row, collect.

Fakatubutubulagi, high in the air.

Fakatufana'i, to impale.

Fakatukaua, fitted with *tukau*, i.e., a handle let into the bamboo fishing rod.

Fakatukotuka, to reduce speed.

Fakava'e, to put in bottom plaits in leaf girdles and wreaths.

Fakava'e, one method of plaiting flower necklaces and girdles.

[821] → *Fakavainiaku*, streamer of leaf girdle or wreath, ribbon-like streamer.

Fakavakatabu, in the manner of, befitting, a chief's boat.

Fakavava'u, gossip, boasting, ill-natured talk, gesture of incredulity.

Fakinaga, leaning place. *Maka Fakinaga* is name of stone in Heketa against which Tu'i Tonga used to sit.

Fala-efu, kind of mat. (It is much used in burials to cover open vault before new corpse put in; sometimes placed on bottom of vault.)

Fala-fatu, kind of mat (?).

Falahola, a kind of pandanus *(fa)* with small fruit; it is the most highly valued pandanus.

Fala-hulu-kula, mat adorned with red feathers.

Falakumi, a large collection of mats, cloth, etc.

Falanaki, near (cf. *Falala)*.

Fala-Late, kind of mat.

Fale-ula, equivalent to *Fale-faiva*, a house built in connection with sport of pigeon-snaring.

Fale-uta, the *matabules*.

Fale-fataki, upper storey of house, house with an upper storey.

Folegaaga, habit, custom, manner.

Falehau, great chief's house.

Fale-siu, house made *tabu* ashore when expedition goes shark or bonito fishing.

Faleta, evacuation of Tui Tonga's bowels at sea.

Fale-tahi, lit. sea-house, i.e., the sailors or fishermen of a chief (cf. *Fale-uta)*.

Fale-toua, house where *kava* utensils kept.

Fale-vaka, deck-house of a boat.

Fa-lotuma, a kind of pandanus *(fa)*.

Fanakega, a zone of the sky. The Tongan astronomy divided the sky into three such zones, northern, southern and central (v. *Tongan Astronomy and Calendar)*.

Fanaki, } cluster of stars, con-
Fanakiga, } stellation.

Fano-ua, go in pairs. Applied frequently to pigeons or doves.

Fanofano'i, to transfer *mana* to another person.

Fanohoko, go gently round to opposite quarter (applied to wind).

Fanua, sea close inshore (opposite to *Gatai)*.

Fasi-a-malu, early evening.

Fataga, bundle.

Fatakau, first appearing of bud in certain sweet-smelling plants.

Fataki-nima, two persons carrying something between them on their clasped hands.

Fatalua, name of a constellation; probably same as *Fatanalua* (v. *Tongan Astronomy and Calendar*, p. 7).

Fatu, count, reckon; compose poetry (v. also Baker s.v.).

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192 *Fatu'a*, head, top, especially of corpse (v. Baker s.v.); coil, fold (of rope, cloth, etc.). *Fatu'a* is also applied to the side of a room to which a corpse, laid out therein, points.

Fea'ao, plur. of *Fe'ao*, attend upon a chief.

Feafaki, reach at sunrise (syn. *Ahoia*).

Feitu'u na, lit. that place; very respectful term for "you" in addressing a high chief.

Feofani, mutual love, mutually loving.

Febaki, to pluck.

Fefakavahavaha'anaki, to set at variance.

Fegalomaki, out of sight of each other.

Fegogo, leaning on each other, helping each other.

Fehe, *Fehcaki*, to open shell-fish.

Fehenckina, steering about in various directions (cf. *Fehenaki*).

Fehikitakina, changing about, changed, at random.

Fehola'aki, *Feholalaki*, run away together (plur. of *Hola*).

Fehui, enter together (plur. of *Hu*).

Fehuluni, name of a deity or spirit, appearing sometimes as a man, and sometimes as a woman. The game of *hiko* was sacred to this spirit.

Fekitataki, meet, embrace.

Fekitetele, a kind of sweet-smelling wreath (?).

Felafoaki, lit. pitch to and fro, mutual give and take.

Feiasilasi, *Fe'lasilasi*, bursting, breaking, gleaming, through (syn. *fe-'asi'asi*).

Feliuckina, various, changing about.

Felohaga, large pile of bones. (*felo* said to refer to colour of bones.)

Fema'uma'utaki, *Fema'utaki*, fixed, clasped together.

Fenua, land (Niua Fo'ou).

Fesi-fohe, lit. break-oar, i.e., make all haste.

Fetaiaki, in agreement, on good terms with each other (cf. *-tai* in *tuutai*).

Fetautaui, variegated, mingled; used especially of brilliantly coloured sunset sky.

Feto'ockina, darting about in all directions.

Fetolonaki, interlaced (applied to objects like small sticks thrown together).

Fetautaulaki, meet.

Fetotoafa, succession of open plains or sea flats (*toafa*).

Fetu'ui, to go in a party with gifts on a visit of condolence to relatives of a dead person.

Fetuki, strike, beat (plu. of *tuki* ?)

Fetuligaki, competing, pursuing each other.

Fevaniaki, change sides, lie, contradict oneself, give different accounts of same thing to different persons.

Fie-taumafa, hungry, thirsty (of royal persons).

Fifua, one sort of neck wreath. It is of especial worth and dignity. In the poem of Basikole the hero is represented as having the commoner *balakau*, but arranging it to look like a *fifua*.)

Fifihu, angry glancing of eyes.

Figota (i) shellfish; (ii) to gather shellfish.

Fihaki, *Fifihaki*, weave, bind, entwined.

Fihu-balavalu, a kind of mat (*fihu*).

Filia, pondered over, chosen.

Filitala'i, speak about with liking (?). (One text has variant *Filita'i*.)

Fine-takabau, harlot. Vason, *An Authentic Narrative of Four Years' Residence at Tongataboo*, London, 1810, is only authority for this word.)

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192 *Fine-motua*, married woman (plur. *Finematua*).

Fisi, a game in which light sticks are flipped.

Fisiba, flip, frequently as a gesture of astonishment; *Fisiba Ha'amoa mo Niua*, Samoa and Niua are surprised.

Fisifisitata'i, flip and tap.

Fisikaho, a mode of arranging the hair.

Foefoe-lua, to use the oar also, i.e., as an auxiliary to the sail.

Fo'uhia, build (boat).

Fofoga'i-mama, fire, light, burnt at funeral of a high chief.

Fohua, tassel on edge of mat (v. *Tanfohua*).

Fokihaga, turning place.

(773) ← *Fokihaga-folau*, place for voyager to turn back. This has a special reference to the tree on the edge of the world where mortal voyagers must turn and come back. The preceding word, *fokihaga*, also used of this turning place.

Fokololo, (i) dress in which corpse buried; (ii) seamen of the king (v. also Baker, s.v.).

Fokotu'uga, short voyage, ferry trip.

Fokotu'uniu, large pile.

Fola-'osi, complete width of native cloth, i.e., two *ma'ukubu* (q.v.); a chief's dress *(vala)*.

Folaha, to cut the Tui Tonga's hair.

Folehia, spread abroad, published, talked about (?), cf. *Folahi*.

Folofua, gulp down, swallow.

Fono, (i) gather, assemble; (ii) planking in side of boat.

(524) ← *Fono-ha'iha'i*, a game in which players bind each other in turn, to see who can get free from opponent's binding.

Fonotaki, serve as food *(fono)* with *kava*.

Fonu-toho, name of a fish (turtle?)

Fota, a little basin of rocks in the sea in which to take the fish called *ulukau*. The word, or the method, seems properly to belong to the people of Talau in Vava'u (v. *Kau*).

Foto, stingray's tail.

Fotu, chief who bears *kava* at head of ceremonial procession.

Fuabo, commence the ceremony of watching with lights round house in which dead chief is lying (v. *Bo*).

Fui, to dip in water.

Fuifui, flock of birds (v. Baker). Following words used to describe approach or appearance of flock of pigeons: *tubutubu*, just appearing, scarcely discernible; *nono* (the name of a small insect) individual birds just distinguishable; *namu* (mosquito) individual birds just distinguishable; *lago* (fly) birds appearing a little larger; *nusi* (swift, swallow), birds again a little larger.

Fuifui tauhala, flock with an odd number of birds. The odd bird increases the difficulty of snaring by flying about looking for a mate.

Fuifui tauhoa, flock with an even number of birds in it.

Fuifui buleoto, necklace of *buleoto* (a prized shell, supposed to reveal chastity or infidelity of the wearer).

Fuofuavale, a phase of the moon, almost full (v. *Tongan Astronomy and Calendar*).

Fuogogoo, swelling, large and round (?).

Fu'ufu'uga (me'a), great quantity.

Fugani, row of sweet-smelling flowers and leaves adorning top part of leaf girdle.

Fugani-ua, girdle with double *fugani*.

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192 *Fulufulu-motuku*, lit. heron's feathers, light clouds, held to indicate rain.

Fululube, name of a tree.

Fulu-manu-kula, red bird's feathers.

Futufutuga, long time.

G.

Gaga, *Gaevi*, plur. of *Ga*.

Gaobeobe, bending downwards.

Gaula, Oh dear, Great Scot! (Niua Fo'ou).

Gauta, a species of yam.

Gabe'ebe'e, soft (v. *Gafe'e*).

Gafe'e, soft.

Gahu, a shrub found on the seashore. High-water mark sometimes called *Mata-gahu*.

Galagala, to stir, or make a noise, whilst asleep.

Galalo, below, to the shore (Niua Fo'ou).

Galu-hele, to come in on a breaker, in *fanifo*, across the track on which one went out.

Galulu, headache (applied to highest chiefs).

Gana, fitting, appropriate.

Ganaganaiki, gently sound.

Gano, shining, glistening.

Gatai, toward the open ocean. A party at sea use *gatai* for further out to sea, and *gauta* for toward the shore.

Gatahi, continuous and graceful movement.

Gatuvai, faded, old (also *Gatul*).

Ginigini, (i) shrunken, dried; (ii) shivery.

Gonegone, speak.

Gugu, grunt, growl.

H.

Haa, used in reply to an inferior as *koau* is used to an equal or superior.

Ha'alo, to smooth, soften, or clean anything by scraping it with such an implement as a knife-edge.

Ha'alu, prey, victim.

Ha'aha'a, stormy, violent.

Ha'i-tuku'i, binding of parcel or bundle both lengthwise and crosswise.

Ha'oaga, place where one may escape, opening.

Hao'uli, come right to shore with sail set.

Haofaga, circle, assemblage.

Ha'o-loto, in the circle (of chiefs).

Haota, preparing to strike.

Hau, lordship, power.

Hauaoa, rotting yam seed.

Hau'atea, those who gather to receive chiefs, or where an important work is going on.

Haui, *Hauihaui*, to cut, especially with repeated strokes, as in cutting grass, or trimming a tree.

Ha'uga, food prepared for reception of visitors.

Hauhau, a green, park-like place.

Haumatutu, a tall species of cocoanut tree.

Habo, repair (?). (Restricted perhaps to repair of boats, *Amusia ha vaka ne toe habo;* cf. Sam. *Sapo*, to put in a new plank, or keel to a canoe, Pratt, *Samoan Dictionary.)*

Habotoloaki, go along at sea, be at sea, voyage (evidently refers to pitching and tossing of a craft at sea).

Hafuni, adorn the hair.

Hagatamaki, a little parcel of medicine placed to make a *tabu*.

Haha, beat; used also of wind blowing straight upon a place.

Hahau, strike, shake; to do the coarse cutting in getting and shaping timber. This may be done by unskilled labourers, but the finer work must be done by craftsmen.

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192 *Hahano*, desire, long for (cf. Sam. *Sano*).

193 *Haheka*, plur. of *heka*, get upon, sit.

Haka'i, *Hakafa*, *Haka-vaka* } collide (of boats).

Haka-fa, for one dart to strike another out of the target (a pandanus tree, *fa*) in the sport of *velo-fa*, shooting with darts.

Hake, (i) come ashore; (ii) pluck, pull (the creeper *fatai*, v. *fai*).

Hakeaga, ascent, rise.

Hako ho atamai, please yourself.

Hala-a-siki, name of a fishing ground for the *vete* in Western Tongatabu.

Halafekina, get ahead by another route (cf. *Halafaki*).

Hala-gutugutu, road on edge of cliff, crater, steep ground.

Halani, glow before source of light actually appears, e.g., glow before moon-rise.

Haluhalu, shred, tease out (as Baker); probably also wreath, necklace, of flowers (cf. Fij. *Salusalu*).

Hama, meaning uncertain. *Hama foli i hono otu fonua.*

Hami, a savory of sea water and fermented cocoanut. (This Niua Fo'ou word; usual Tongan is *Miti.*)

Hamia, devour, guzzle.

Hamia, ugly.

Hamumu, act carelessly, indiscreetly (v. *Hamunoa*, Baker).

Havala, greediness, desiring particular foods without real hunger.

193 ← *He*, occasionally used introducing a sentence, apparently equivalent to Ah, Ay, or some such expression. *He*, for, because, of course frequently precedes sentences and clauses.

193 ← *He*, def. art., the. It is used after the prepositions *e* (agent), *ki*, to, *'i*, in; it is also used without any preposition, generally with a locative or causal sense, or in positions where the preposition *'i* could precede without change of meaning. It does not appear possible, however, to formulate an exact rule, and this article seems to have gained ground in recent years at the expense of the article *e* (q.v.).

Heamabo, a sweet-smelling plant (a kind of *hea*).

Heitogi'i, unchanged.

Heuaki, (i) turn, return, steer back; (ii) draw in fishing lines.

Hekasi, ride, bestride; ridden.

Hekesi, reach, go up to.

Heketala, a species of yam.

Helebuna, trap, gin.

Helega, remainder of mat (*gafigafi*) from which a piece has been cut off. A new piece is woven on to this remainder.

Hete, a kind of mat. (It is the least esteemed of the *gafigafi.*)

Heva, wander. *Loto heheva*, foolish.

Hifo, (i) those put ashore from a boat; (ii), applied to fruiting-stem of banana or plantain as the flower bends downward in the earlier stages of its maturing.

Hifoaki, going to bathe for first time after sickness.

Hihigo, cross-eyed; used derisively of one who does not use his eyes, fails to see what he should see.

Hiko, to throw round another piece in *lafo*.

Hiku-ogo, echo.

Hiku-mata, corner of the eye.

Hila, lightning (usually *Uhila*).

Hili, *Mahili*, } left behind, passed.

Hiliga-toekai, second largest piece in *lafo* set.

Hiliga-tukumu'a, second smallest piece in *lafo* set.

Hilo, abusive term for throat.

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192 *Hina*, name of a goddess; applied also to (i) the shark; (ii) the moon; *Unu mai Toloa mo ene hina.*

Hoa-kie, double mat *(kie)*. Syn. *Kie-ta-ua*. It is very valuable.

Ho'ota, my (?); *Koe tubu'aga ho'ota ni tu'a.*

Hoota, *Haoota*, } friend, companion (Mal. *Godong?*).

Houtolu, in one text as adj. qualifying *siale*, apparently used of some species of this plant.

Hobohoboki, rough, choppy (sea).

Hofa, spill.

Hofo, uncertain meaning; perhaps (i), weary; (ii), rejoicing (v. *hoho)*.

Hoho, sigh or laugh (Onomatopoeic word); (i) weary, (ii) rejoicing.

Hohofi, badly and strongly smelling

Hokafo, thoroughly, strongly (cf. *Unufo)*.

Hoke, noise.

Hoke, thy. The word is obsolescent, and in present, or immediately past, usage, seems to be confined to such expressions as, *Koe me'a hoke fai*, If you had only done. More common to-day is, *Koe me'a hono ke fai.*

Hoko, dress (of the Tu'i Tonga).

Hokoa, reckon relatives, genealogy.

Hokosi, become *(hoko)*.

Hola, unique, not conforming to pattern of others; applied especially to a dancer's dress.

Holevu, great gathering (cf. *Solevu)*.

Holo, rub, knead *(kava)*; chew *kava*.

Hologa, piece of *kava* ground by chewing.

Holo'aki, take offerings to king or great lord. *Tali holo*, the great lord's gracious acceptance of the gifts.

Holofa, spreading, scattered; applicable to a spreading, branching tree.

Homi, sob.

Hone, his, her, its (obs).

Hote, my.

Hu, *hu*, *U*, *u*, } humph.

Hua, to start, lead, singing.

Hu'a, beverage, e.g., *Hu'a-kava*, *kava* beverage.

Hua, one sort of pudding *(faikakai)*.

Hua, tack, go about (as Baker); *Hua a'u*, go right up to reef or land before going about; *Hua vaeloto*, go about whilst still at a distance from reef or land.

Hua'ia, pleased.

Hu'a-fonua, water dripping through roof of a cave.

Huasi, a board or timber fastened outboard to outrigger of *tau-la* (a type of canoe), on which a man stood to give sailing directions, and also to preserve the balance of the boat by moving in or out. (Possibly the *tau-la* carried two *huasi*, one at either end of outrigger, and the man stood on that which was forward according to direction in which boat was sailing; but this is doubtful.)

Hua-tatau, well matched.

Hui-moko, (lizard bone), back (disrespectful).

Huo loalaga, big, strong digging-stick, useful both for digging the ground and as a war weapon.

Hu'u, sniff, smell, especially sniff in disgust at a bad smell.

Huhu'i-beka, lit. flying fox breast, pointed breast with large nipple.

Huhu-toho, pendulous breast.

Huke, to renew tattooing; to repair a boat.

Hukena, turned up, blown up by the wind.

Hula, bear a burden slung from two poles on the shoulders of four men.

Hulua, explain, explained.

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192 *Huluhulu-tu'u*, fasten the kilt *(vala)* over the breast.

Huluni, sprout, shoot.

Humu, (the name of a fish), diamond-, or fish-, shaped pattern at centre of cinnet binding. The very middle is called *Bito'i-humu* (v. also *Manu)*.

Huni, (i) to oil the *lafo* pieces to make them run well; (ii) oil draining out, as the oil draining out of the ingredients in the oil manufacture.

Hunuaki, first fish caught in a new net.

K.

193 ← *Ka*, sign of future (or indefinite) time. Used before the verb after the conjunction *Ka* or *Oka*. In Niua Fo'ou used with negative, where Tongan has *ke* or *te*.

Ka is also used before a qualifying word indicating that the quality is possessed in a high degree.

Ka, speak.

Kaiha'asi, to perform any surgical operation on the Tu'i Tonga.

Kaikainaga, scraps of food (?) (Niua Fo'ou).

Kaikaitau, incite to battle, to anger; challenge.

193 ← *Kaila'aki*, shout, proclaim (instructions); it takes the direct object of the thing proclaimed (cf. *Kailagaki)*.

Kailao, the paddle dance.

Kailagaki, shout.

Kailavaki, shout.

Kailoa, unseen, unknown (compound word). Simple negative "No" in Niua Fo'ou.

Kainikavea, parasite.

Kau, I shall *(Ka au)*.

Kau, (i) fish-basket, *(finaki)*; (ii) weapon. Used especially of the basket used by the Talau people in Vava'u in fishing for the *ulukau* (v. *Fota)*.

Kau'aki, the condition of being nearly dead (cf. *Tau'aki*, Baker) *Vai kau'aki* water drunk by one nearly dead, hence, comfort. *Lama tau'aki*, watching the person nearly dead. There was a *matabule* whose duty it was to watch by a great chief whose end was approaching, and notify the actual instant of death. The proper name *Lama-tau('aki)* is said to be derived from this office.

Kau'i-a'u, with sail pulled taut to top of mast. This marked the chief's boat.

Kaubaki, meaning uncertain.

Kaufaga, top portion of handle of pigeon net.

Kau Hala-uta, chiefs and people of Tu'i Tonga's clan or tribe.

Kau Hala-lalo, chiefs and people other than the Tu'i Tonga's clan.

Kauhekina, together with, in company with.

Kaukau kilikili, lit. bathe pebbles, to oil the pebbles *(kilikili)* used in decorating graves.

Kaukau-tuku, first bath after sickness.

Kau kefu, attendants of a chief.

Kau kubulau, meaning uncertain, but apparently some sort of plant or mat.

Kauloa, part of the handle of the pigeon net.

Kau manima'i, meaning uncertain, but apparently some sort of plant or mat.

Kaunahu, raised edge of mat on which *lafo* played.

Kau-ta, semi-circular timbers in the end *(ta)* of Tongan house.

Kauvao, part of handle of pigeon net near the middle where the two sticks crossed.

Kabakau-higano, a small species of shark.

Kaboga, stroke, sweep, of the bailer of a canoe.

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Kabukabu, fog.

Kafa-fonu, turtle fishing (v. also *Bo-fonu*, *Kubega-fonu*, *Tuli-fonu*, *Fakaalele*).

Kafa-kula, necklace.

Kafogalu, meaning uncertain.

Kahana, pipe, or other contrivance, inserted into rock or tree to drain water along it (?)

Kahi, piles. *Kahi-mata-na-loma*, internal piles (apparently Fijian loan expression).

Kaho, place where the sea becomes suddenly deeper.

Kaka'i, use treacherously; applied to ravishing of women.

Kakao, hand, arm (disrespectful).

Kakalo, hidden, hard to see.

Kakamolu, smouldering, burning slowly.

Kakei, deprecating term for *taorala* (the cincture worn as mark of respect).

Kako, bend, plait together, especially flowers without stringing on anything. Cf. *Tui-kako*.

Kalakala, hard to kill.

Kalakia, meaning uncertain; cf. Maori, Mangaian, *Karakia*, prayer, charm, invocation.

Kale'aga, finish, cease. (v. also Baker s.v.) Applied especially to end of albicore-fishing.

Kaleua, do it yourself, let him do it himself, do what you like; *Ke ke kaleua*, Do what you like. Cf. *Kaleui* (Baker and *Dictionnaire Toga-Francais)*, Sam. *Aleu*. Haw. *Kalewa*, Maori, *Karewa*. Fij. *Rewa*.

Kaleua, forked stick for twisting bread-fruit from tree. (Also called *Lohu.)*

Kali-loa, long pillow *(kali)* used in men's community house.

Kaloko, large coil of cinnet.

Kama, strive after, reach out toward.

Kami, represent, act as agent for another. *Kakami* is also found, but is of uncertain meaning.

Kamo-tu'u, game in which one player stands with back to others who touch her from behind. As soon as touched player succeeds in detecting one of the others touching her, her place is taken by the one she has detected.

Kani, } (i) injured, wounded
Kanikania, } (applied to Tu'i Tonga and great chiefs); (ii) an interjection like *Fakabo*, murder, hang it; (iii) in *lafo* the player sometimes exclaims *kani*, *kania* (apparently equivalent to *kai*, score) to his piece as he throws it.

Kano-iahu, very mischievous, tiresome.

Kanokanona, a division of Tongan singing, contralto.

Kanume, a tree with small edible fruit (Sam. *Anume*, *maba eliptica*, Pratt).

Kata-'i'i, silent laughter.

Katafa, name of a bird, perhaps the *lofa*, tern.

Kata fakamoala, loud laughter (perhaps some connection with Island of Moala in Fiji).

Kata-kakae, derisive laughter.

Kava-bui, ginger plant.

Kavakava, midrib of cocoanut leaflet used in *tapa*-printing frame.

Kavakava, } go, especially
Faka-kavakava, } through shallow water. Cf. *Hala-kavakava* bridge.

Kavciga, star, or constellation, used in steering.

Kave-kalaga, keep on shouting.

Kavele'i-bulu, fibre of cocoanut husk.

Kavevale, wrongly spoken about.

Ke'aga, cause of quarrel.

Kia'i-fonu, lit. turtle-neck, very short neck.

Kiato, outrigger of canoe to which float, or second canoe, is attached.

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192 [524] *Kiato gaholo*, lit. *kiato* speed, is applied to a boat which sails well, not in virtue of her build, but because of good handling. The people of Lofanga and Tungua, both in Haapai, had the reputation of being able to get speed out of slow boats.

[193] *Kie*, plant from which the mat called *kie* is made.

Kie fau, fine mat *(kie)* made of inner bark of hibiscus *(fau)*.

Kie taofi, the mat *(kie)* presented by a virgin bride to her husband. Before the institution of present marriage arrangements it was the custom for a virgin to present a particular mat to the man who first won her. *(Kie taubo'ou* occurs in some texts, apparently in reference to this same mat.)

[193] *Kie-ta-ua*, pair of mats *(kie)*. *Faka-kie-ta-ua*, like a pair of (famous) mats.

Kie-taufohu'a, mat *(kie)* with fringed edges. V. *Taufohu'a*.

Kie Toku, a kind of mat, named probably after one of the places called Toku, of which there are several, including an island in Vava'u.

Kiu foanga, a species of *kiu* (plover).

Kikano'i, to support a bad cause, to be constantly in mischief in spite of reproof.

Kiki, young *veka* (rail), possibly an onomatopoeic word.

Kili, bark, skin (as Baker); *Kili uli*, dark bark, i.e., outside bark; *Kili ma'a*, white bark, i.e., inside bark.

Kima, name of a beach or landing place in Vava'u.

Kina, meat part of a meal, savory. (Syn. *Kiki.)*

Kini, cry of *sikota* (kingfisher).

Kini, drive away flies (high chiefly word).

Kitikiti, game played by jabbing as many holes as possible in sand whilst the word *kitikiti* is said over and over in a single breath. The holes are then smoothed out whilst the word *vukilo* is being said.

Ko, the well known Polynesian prefix (or preposition). Its use may perhaps be most clearly stated by calling it a mark of the absolute, or of the nom. absolute. It is used with noun, pronoun, or clause standing in apposition with other words, with a word standing alone, and in general with nouns not preceded by any other preposition or case particle. With the article *e* it coalesces forming *Koe*.

Kou, equivalent to *kuou*, formed by coalescence of *kuo*, sign of present or perfect tense, with 1st. pers. sing. pron.

Kouta, (i) marshy place, especially one which dries up in dry weather; (ii) name of a creeping plant which grows in marshy places.

Kobu, throat and gut of fish.

Kofeloa, lit. long bamboo, one of a pair of fishing-rods used in certain types of fishing from boats, of which the other is called *masila*.

Kofetafa, bamboo knife.

Kogaumu, oven (Niua Fo'ou).

Koko, to cut the hair moderately short.

Kokolo, fall.

Koli, bow-legged.

Koloa, lit. wealth, possessions, a respectful term for the teeth.

Kolofale, meaning uncertain.

Kolokalo, lit. cock's comb, the flower of the *gatae (Erythrina Indica)*.

Koso, small, diamond-shaped protuberances carved on decking of canoe.

(To be Continued.)

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SUPPLEMENTARY TONGAN VOCABULARY;

ALSO NOTES ON MEASURING AND COUNTING, PROVERBIAL EXPRESSIONS AND PHASES OF THE MOON.

By E. E. V. Collocott.

(Continued from Vol. 34, No. 2.)

Kota, grated cocoanut from which milk has been expressed. Syn. *Benu'i-niu.*

Kota, uncircumcised, said to have same meaning with preceding word, and to be so applied on account of smegma.

Ko-te-a, what (Niua Fo'ou).

Kotou, your (plural), (Niua Fo'ou).

Kua, mark of past or perf. tense (Niua Fo'ou).

Kuea, ashamed in defeat.

Kuila, pennant of a boat.

Kukuvalu, name of a plant.

Kulanoa, ineffective, of no importance.

Kulasi, fringe of a mat.

Kuta, name of a rush-like plant, also called *gofe.*

L.

La, not (Niua Fo'ou). *Kau la alu*, I shall not go.

La'e malu, overhanging forehead.

Laolao, appear, come (applied to the bonito).

Lauama, sing on board a boat; to be, not one of the workers in the boat, but one who sits and talks and sings. Cf. *Laumata'u.*

Lau'olaga, the upper transverse strips of material in the native cloth of paper mulberry bark.

Lau'one'one, sandy place.

Lau-ua, terrace or level in a country's surface.

Lau-ua, two boats very close together.

Laufugavaka, name of one of the old types of concert, or song-night.

Laugatu'u, constant complaint.

Lauhakau, group of reefs, big reef, many reefs.

Laulauatea, place where sea shows light-coloured and shallow.

Laulaulekea, weakly, discoloured, used of a plant to which the sun cannot penetrate.

Laulalo, the lower length wise strips of material in the native cloth of paper mulberry.

Lau-mahina, count the moons, reckon the time, fulfil the time, to give birth.

Laumanu, flock of birds.

Laumata'u, give orders, directions, speak in connection with working of boat. (This is the antithesis of *lauama*, q.v.).

Laumatagi, lit. wind-reckoner, boat captain.

Lautaha, pre-eminent, unique; to count the points in a game from one instead of from six.

Lautaki, the middle piece in the *lafo* set.

Lautele, score, count the score, especially in such sports as rat and bird shooting.

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192 *Lautoka*, a word applied to singing, but of uncertain meaning. Perhaps it is the name of one of the parts, or it may mean to sing slowly.

Lautoka, lowland vale.

Labalaba, thickset, powerfully built (man).

Lafalafa, appearing on all sides.

Lafaleba, meaning uncertain; suggested that perhaps equivalent to the Samoan *Tulafale*, orator.

Laga, go too much to windward.

Laga, rise and go before sunrise. Plur. *Felagaaki*, go in a party before sunrise.

Lagaia, fly away.

Lagakali-aleva, species of *lagakali* (a plant).

Lagalaga-hama (i), haul in or let out sail so that *hama*, the outrigger or windward canoe, may float properly on the surface of the water; (ii) applied to a strong wind which makes the *hama* jump out of the water.

Laga-siu, (i) fly about in search of food; (ii) go fishing very early in the morning; (iii) move from one fishing ground to another.

Lagi, song, singers, at a dance. Singers sometimes called *legitua;* a company of chiefs.

Lagilagi, warm by a fire (used of Tui Tonga and Tamaha).

Lagi mama'o, distant sky, i.e., horizon.

Lagoa, literally seems to mean covered with flies, of no account.

Lagoga, place for hauling ashore canoes, applied especially to such a place in Kologahau, in Mu'a, Eastern Tongatabu.

Lago-matai, second row in some dances.

Lago-vaka, challenge to a fresh combat by defeated party, avenge defeat.

Laka'iama, go on the windward, i.e., the chiefly, side.

Lakaga, fording place, path across a valley.

Lakuna, throw, thrown *(laku)*.

Lala, (i) unfrequented bush or, scrub, empty, deserted; (ii) to roast slightly; (iii) a method of plaiting sweet-scented wreaths *(heilala* the flower most used); (iv) to anoint the body with sweet-scented oil.

Lalau, tell, reckon *(lau)*.

Lalaga-a-Matuku, weave of Matuku, a kind of mat. (Matuku is an island in Haapai.)

Lalago, (i) a chief's pillow; (ii) pillow, formed of cloth *(gatu)* wrapped round with a fine mat *(fihu)*, on which the head of the dead is rested when the body is laid out. A European pillow is sometimes used nowadays, but never the wooden pillow *(kali)*.

Lala-heilala, one kind of scented flower wreath.

Lalalala, anoint with sweet-scented oil.

Lalamu, to move the mouth as though speaking.

Laloni, bottom row of sweet-smelling flowers and leaves in leaf girdle.

Lama, a dark pink or reddish colour, said to be not Tongan, but introduced by European traders.

Lanumaga, name of a dance.

Latu, meaning uncertain. Perhaps syn. with Fijian *Ratu*.

Lava, put on adornments (wristlets, anklets, necklaces, etc.).

Lavaki kai, *Lavaki nofo*, *Lavaki tu'u* } to be late, dilatory, through continuing to eat, sit, stand, when the work in question should have been gone on with.

Lavaki ita, don't be angry (?).

Lavani, sweet-smelling wreath.

Lavalava, sweet-smelling wreath.

Lave, speech, poem.

Lave ofo, one sort of *lave*, poem.

Lave-muia, grieved.

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192 *Lea-tuki*, oath.

Lei-magamaga, expression occurring in an old poem, and unknown to present day Tongans; probably it is a punning or covert allusion to the female pudenda. *Cf.* Fij. *Maga*, pud. muliebr., Sam. *Magamaga*, orificium vaginae. Some such meaning seems suitable to the context.

[524] *Leua*, game in which two girls sit facing each other and clap each other's open palms.

Leba-heke, go dead slow. Also *Lebelebaheke.*

Leke, space in house between mat and wall (Niua Fo'ou); corner, bend (v. also *Abaabu).*

Lekeleka, phase of waning moon in her last quarter; a still later phase is *Lekeleka-mate.*

Lele, incoherent speech of possessed priest.

Leleca, to be unsuccessful in pigeon-hunting.

Lele'o, plur. of *le'o*, guard.

Lelebani, lying prostrate, used especially, if not exclusively, of a dead body laid out for burial (v. *Taano).*

Leleva, (i) long; (ii) name of a fish of same species as *o* and *bokumei.*

Levenifale, housewife, or perhaps the people of a house. (A Fijian loan word.)

Levenivaka, women passengers in a boat, or it may include perhaps male as well as female passengers, and crew. (Fijian loan word.).

Levenivalu, *Leveniaivalu*, } hero, conqueror.

Levu, well-ripened, soft. *Cf.* *Leu*, Baker.

Lieliaki, throw about.

Liuloto, return without accomplishing one's design, change one's purpose.

Linfakahake, bilge *(liu)* of the larger of the two canoes in the double canoe. (In baling the baler must hand up, *fakanake*, the vessel containing the water to someone above, on account of the size of the canoe.)

Libi, ridge, rib. (syn. *Ivi)*, cf. Malay, *Belimbing.*

Libi } strongly built with well-
Libilibi } marked thews and sinews, with prominent edge. *Ve'e-libilibi*, leg with prominent shinbone.

Liboi, a word applied to the wind, but of uncertain meaning, perhaps fair wind, or head wind. (Samoan *Lipoi* is given as place of shelter.)

Lika, dream (highest chiefs).

Likekina, thrown, cast away.

Liku, (i) a virgin's taking part nude (or with but a narrow cincture) in a dance, as a vaunt of her beauty and virginity; (ii) buttocks; (iii) barb of a spear (?).

Likuvale, a weapon of war, either an eight-faced club, or eight-barbed spear.

Liliki, small (Niua Fo'ou).

Limu-amea, a kind of sea-weed.

Liva, an adjective applicable to a large stream, pool, etc., or to a big wind.

Li-vaka, pass another boat.

Lo'alo'a, *(lo'a)*, brownish, faded. *Kau lo'a*, fruit fallen before it has ripened.

Loaloa, black (possibly a Fijian borrowing). There is also a text in which the word occurs where the meaning is doubtful.

Lou-kie, leaf of *kie* (used in making the fine mats called *kie).*

Louloua'a, unwilling, making difficulties (chiefly); used in fishing of a shark which is in sight, but refuses to come close to the boat.

Loulontoi, cook (?). (*Cf. Rourou*, Fijian, Maori.)

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192 *Lou-niu-ta*, waving the leaves of the coconut trees.

Loba, stay of a mast (this is not the English *rope*). Fijian, *Loba*.

Lofa, kite.

Logo, shark that has come alongside a boat.

Logotai, quite dead; deathly still and quiet. Cf. *Logomate*, Baker.

Lo-hama, leeward canoe, or outrigger, submerged, i.e., canoe beginning to capsize.

Lokatau, roaring of a rough sea, rumbling of wind in bowels.

Lolie, name of an introduced plant (probably oleander).

Loliga, manner, character.

Lolo, deep, black. *Bo'uli lolo*, deep darkness.

Lolo, stays of mast; in general anything to support and strengthen the equipment of a boat.

Lolo 'ae bo, extinguish the lights.

Lolohea, name of a sweet-scented flowering plant.

Loloma, swell that does not break. V. *Fakaloloma*.

Lote, to add other perfumes to oil already scented.

Loto'i-gatu, native cloth from which the unprinted borders have been cut; it was used as a chiefly dress.

Loto-ua, fairly deep place in sea (not as deep as *loto*).

Lotu'ua, anxious.

Lotolo, this occurs in a text, but possibly is a printer's error.

Lotunofo, name of Tui Tonga's compound in Mu'a.

Luitauga, a Tui Tonga word of uncertain meaning.

Luoki, hole.

Luo-to, hole for trapping rats; hole with pointed stake at bottom for trapping enemy in war.

Lubu, bud.

Lusia, apparently a variant of *nusia*, rubbed, washed.

Lutua, necklace into which various plants are plaited.

Luva, give. Cf. Fijian *Luva*, to strip off and give to strangers.

M.

Ma'afu, burn, burning (highest chiefly word).

Ma'ahi, wave whose crest is just curling over but has not yet broken; wave receding after striking rock (also *Ma'ahi'ahi*).

Ma'ahi'ahi, attempt.

Ma'atu, some portion of the equipment for bonito (*atu*) fishing, probably including at all events the hook. A very good informant says that *ma* is equivalent to the commoner *ba*, fish-hook.

Maealalo, main-sheet; of uncertain meaning in *Tabuage moe Fetu'uaho, Mo ha taha i he maealalo.*

Ma'efu, blown about, waving in the wind.

Ma'ia, ashamed.

Ma'ite, forgive, be reconciled.

Maoganoa, deserted, unpeopled.

Ma'ololoa, long time, delayed (chiefly word).

Ma'ukubu, a measure of native cloth, being half the total width, to the mark down the centre from the edge. Cf. *Fola-'osi*.

Ma'u-la, wind filling sail.

Mauli, alive (Niua Fo'ou).

Ma'uma, a phase of the moon (apparently when just past the full).

Mausa, fragrance, perfume; mark, sign.

Ma'u-ta-gi, tied securely, immoveably.

Maba kanume, a species of *maba*.

Mabaki, drooping.

Mafaufau, sensible, wise (cf. Samoan).

Mafoa'i-kumete, piece of a *kumete* (bowl).

Mafono, ruled, subject to order.

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192 [643] [304] →
Magamaga, tail of a fish (with special application perhaps to the bonito).

Mahaki rula, elephantiasis in scroto; there is a text in which it seems to be used as an expression for indecent talk (following the word *iea*, talk).

Mahi, sound of the surf (?). *Ka to 'ae mahi bea na femahui mai.*

Mahigo, occurs in one text, but is probably mis-spelling of *mehigo*, for which see Baker.

Mahofohofa, spread out.

Mahu, low crying sound.

Mahu'ia, whispered about, discussed unfavourably.

Mahunu, slightly burnt.

Maka, (lit. rock), teeth (disrespectful).

Makauka, style of tattooing in which the skin is not entirely covered with pigment, but the design is drawn with separate lines.

Makabe, tilted, raised, come to the surface.

Maka kafu, covering-stone of vault

Makali, rapidly disappearing, running off.

[524] ←
Makamiki, game in which one player guesses in which hand his opponent is holding a piece (called *matakai*).

Makifu, scamper.

Ma'a, a dead person. *Hoto mala*, my dead relative, funeral in which I am concerned.

Malaga, (i) journey, travel, voyage; (ii) ambassador; the Tu'i Kanokubolu. and possibly the Tu'i Tonga also, had ambassadors in the courts of other chiefs; (iii) meeting *(fono)*.

Malagalaga, plur. of *malaga*, collective term for *matabules*.

Malahia, drunk (highest chiefly term).

[643] [304] ←
Ma'akilaki, uncircumcised though presenting the appearance of being circumcised. This word seems to have had a peculiar history; though applied properly, and without offence, to the Tu'i Tonga, who could not be circumcised in Tonga, it was to all others an offensive and indecent word; but to-day is used in some parts of the group as a salutation to chiefs, though avoided in other parts through remembrance of its real meaning.

Malama, light, lamp (Niua Fo'ou).

Malata, ricochet (?).

Malave, wounded, hurt, choked, grieved, remembered, longed for.

Malelo, high cape, promontory.

Malila, dried tobacco leaf (Manilla?).

Malili, cold (Niua Fo'ou).

Malo, (i) blossom of bread-fruit tree; (ii) loincloth of paper mulberry cloth.

* *Malo e liaki*, greeting to net-fishers.

* *Malo e maca*, greeting to shark-fishers.

* *Malo e auhia*, greeting to turtle-fishers.

Malo-kula, red waist cloth (the badge of Ha'apai in war and dance).

Malu'a, protected, covered.

Malumalu-'o-Fulilagi, lit. Shade-of-Fulilangi (possibly the name of one of the Tu'i Belehake), the name of the *ovara* tree in Alaki associated with Captain Cook's visit, and usually known as Captain Cook's tree. It fell somewhere about the year 1916.

Mamahu'a, weary (?).

Mamala, name of a tree (plentiful in Eua).

Mamohe, sound sleep.

Manava, sea-stores of food.

Manogu, peaceful.

Manogisia, fragrant, sweet-smelling.

Manogo, meaning uncertain.

* These greetings are chiefly.

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192 *Manu*, lit. bird, a pattern of cinnet-binding; different parts are named *kabakau*, wing; *'ulu*, head; *muimui*, tail. A double pattern of the same kind is called *Manulua*. (V. *Humu*, *Bito'ihumu.*)

Manuinui, placated, smooth.

Manulua, a kind of mat *(kie)*.

Manu'oe kaho, bird of *Kaho* (a cliff in Vava'u). The bird of Kaho is probably the high-flying, look-out bird—perhaps the gull. The expression occurs in a quatrain, which mentions also the *Manu 'oe bale*, and possibly refers to habit of birds of following boats, and to their being able to see the fish in the sea.

Manuhau, (Amos, 3:4), strong, powerful animal (?).

Manulua, one design of cloth printing frame, and also the pattern printed with it. (V. also under *Manu.*)

Masa, meaning uncertain, perhaps a Fijian word, silent.

Masalu, name of a grass. (V. *Totoa.*) Called also *Masalu gaue* because of its constant movement.

Maseni, accustomed *(maheni)*.

Masi, faded; sweet-smelling, applied to oil whose full fragrance has been brought out by keeping. There is a line of a poem in which occurs the expression *Masi homou kelekele*, in which meaning of *masi* is uncertain. There is also a variant of the word in this line, *mosi*

Masiu (Bogibogi masiu e fonua ni), probably means "fit for fishing" *(siu)*.

Masini, meaning uncertain. There is a pool in Vava'u called Masiniake.

Mata-inafo, front of the shoal *(inafo)* of bonito; direction in which the shoal is swimming.

Mata-bula-fonu, lit. turtle-swelling-eye, prominent eyes.

Mata-fa'u, lit. seeing the build, used of a shark which approaches a boat without taking the bait.

Mata-fala-na, presumptuous (a *lafo* term, v. *Tongan Proverbs*, 583).

Matagu, spectators at a festival.

Matagalo, apparently forgotten, beginning to be forgotten.

Matagi tabu, constant wind, e.g., Trades.

Mata-hugalu, line of shells, etc., cast up by sea, high-water mark.

Mata-hagale, name of a stretch of coast (from about Foui to Hofoa), fringed with *hagale* (a tree).

Matakai, (i) successful; (ii) the piece in certain games.

Matakehe, name of the Tu'i Tonga's regiment.

Matakelekele, name of a fish.

Matakila, one of the phases of the moon, apparently a dark night before the new moon, one of the nights on which spirits see the moon, but it is hidden from men.

Matamata'au, ruffling of water where two currents meet, or where current meets obstruction.

Matana, } a sickness, prob-
Matana-ki-loma } ably piles.

Matanavu, fireplace (chiefly).

Matunoa, having nobody to look to, rely upon.

Matata, blustering (wind); used also of a chief's anger.

Matatagata, person of note.

Matatuna, flat side of stingray; top of coconut.

Matei, exceedingly.

Mateiholo, third row in some dances.

Matelau, single individual in counting.

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192 *Matofi*, *Matofi-tcle*, a phase of waning moon. (V. *Tongan Astronomy and Calendar*, p. 16; probably the explanation given there is wrong, and *ma-* is a prefix, and not the noun *ma*; cf. Samoan.)

[114] [193] ←

Matu, see Baker; word also occurs in a text where its meaning is doubtful, *A matu a mai* (possibly this is wrong division of words).

Matua, long smooth wave.

Matu'atu'a, hard, applied, e.g., to the skin.

Me'u, go, come, wish, speak, see, know (chiefly).

Me'a'i, wish, speak, see, know (chiefly).

Me'etaki, a dance.

Me'e-tu'ubaki (or *tubaki?*), a dance.

Meleihe, (i) *tapa*-mallet (Niua Tobutabu); stump of shark's tail.

Melega, remains of flowers and leaves after garland has been plaited.

Melemelekaki, quickly.

Mesini, small piece of *kava* offered to a god, especially before undertaking an important or hazardous task.

Mio, twisted.

Miti, a savory, of which the basis is coconut fermented in seawater. (V. *Hami.*)

Moe-ekina, sleep. (V. *Moeaki*, Baker.)

Moeia, *Moe*, tread, trodden.

Moia, (i) supplicate; (ii) go, enter; (iii) struck by that which has been put up to ward off a blow (e.g., if one puts up his arm to fend a blow, but the blow is so vigorous that the defence is borne down, and the face struck, not only by the blow aimed at it, but also by the protecting arm).

Mou, *(mo au)*, and I.

Mo'u, smegma.

Moua, know.

Mougalaulau, paddle-shaped weapon of war.

Moheaki, sleep in preparation for some task.

Mohefo, (i) one who stays ashore guarding the *tabu* house of an absent fishing excursion; (ii) take a girl to a great chief; (iii) principal wife of the Tu'i Tonga (cf. Sam. *Masiofo*).

Mohe-taka, sleep away from home.

Mohe-toto, sleep bloody, i.e., sleep without bathing after fighting, since the fight is to be resumed; hence unfinished war, unfinished task in general.

Moko, lie, sit.

Mokoi, like, prefer (Tu'i Tonga word).

Momoa, name of a fish. *M. uli*, black *momoa*, *m. bulebule*, spotted m., *m. kula*, red m.

Momoauli, *(moauli)*, go - between for lovers; to act as go-between for lovers, as agent in securing a wife, and hence more generally, arranging, acting for someone.

Momoa-fisi, black and red cock.

Monoa'a, head wind.

Monu, fortunately, luckily.

Motelolo, a large sweet-scented shrub.

Motulalo, lower or leeward islands; applied especially to the southerly islands of Vava'u.

Mu'anavu, dress the front of the head with lime.

Mu'avaka, first boat, i.e., chief's boat; hence used of that which would bring one fame, pre-eminence.

Muiloto, land formation inland which has the appearance of a cape.

Mulimuli, equivalent to *muimui* (Niua Fo'ou).

Mulimuli-foe, propel a canoe with the steering-oar.

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192 *Mulumulu*, bathe (disrespectful).
Mulu, strip, peel.
Mumuni, shade the eyes when looking a long distance.
Muniao, bottom forked portion of handle of pigeon-net which rested on thigh.
Mutu'u, a species of pigeon *(lupe)*.
Mutukaga, dividing line in middle of bark cloth.
Mutuki, trim the edges.

N.

Na'a, gift.
Naua, great wave.
Naba'a, darling, greatly loved, favourite; seems to be applicable also to the distress felt on account of danger or calamity in which a beloved person is involved.
Nafanua, to do carelessly and vehemently.
Naka (or *Kaunaka)*, handle of pigeon-net.
Namu-kakala, lit. sweet-smelling, but a chiefly expression for ill-smelling.
Namu-tafatafa, smell of blood, smell of mortal flesh.
Natou (Notou?), they, them (Niua Fo'ou).
193 ← *Ne*, a particle of address suffixed to various words. (Cf. *Inc*, Baker.)
193 ← *Ne*, a particle used to mark interrogation. *Ne koa?* or *Ne?* Isn't it? Is it not so?
Ne'e, equivalent to *na'e* (Niua Fo'ou).
Nei, this (Niua Fo'ou).
Neufi, a fierce species of shark.
193 ← *Ni*, some (indef. art. plur., possibly occasionally sing.). Enclitic to preceding preposition or case-word, *Koni, ani.*
Niu-kula, a kind of palm.
Niu-vakai, look-out station.
Nifo'i-au, space between reeds in thatch roof.
Nifoloa, monster, demon, appearing in various shapes, but generally human.
Nifonifo-'o-buaka, one of the earlier stages in growth of banana and plantain bunches.
No'i, sent about, ordered hither and thither. (Niua Fo'ou.)
No'osia, tied, noosed, strangled.
No'o-tuli, band worn by pregnant woman to give abdominal support.
Nofa, meaning uncertain.
Nofo-'a-feke, kneel and sit on heels.
Nonu-fiafia, medicine used in Bulotu, made from the *nonu* tree.
Nuka, glans penis.
Nunu'aga, gathering place.
Nusi-balataha, one kind of scented flower wreath.

S.

Sagone, little, unconsidered speech (?), weak (?); mythical hook of turtle shell (V. Gifford, *Tongan Myths and Tales*, 49-54).
Sakauni, meaning uncertain.
Sakatagi, clouds flying in different directions.
Sakisaki, carry (Niua Tobutabu, *takitaki*, Tonga).
Sala, (i) unprinted bark cloth blackened by smoke; (ii) leaf girdle; (iii) name of a small plant, compounded with various words indicating different plants, e.g., *sala-'o-bona.*
Salato, name of a plant with stinging leaves plentiful in Eua. (V. *Toto'eitu.)*
Salusalu, necklace of flowers (cf. Fijian).
Sano, people from a far country, black people. *Sano e*, that which is impossible, far from accomplishment. Cf. Samoan *Sano*, to long for, be intent upon.
Sasa, dance movements performed to the drum without singing.
Sasaudi, talk at random.

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192 *Sasalo*, meaning uncertain.
Savakiraki, too thin.
Savali, do badly.
Sei, put flowers into hair at side of head.
Segenivale, not at all (apparently Fijian borrowing).
Seketo'a, name of fish god of Niua Tobutabu.
Seleselega, chance.
Siafu, urinate (Tu'i Tonga word).
Sialea, white (used of highest chiefs).
Siu, to seek fish, applied to men or birds.
Siufaga, meaning uncertain, but probably indicates a sea-bird seeking food on the coast.
Siu-lolo-vao, } a sea bird's seek-
Siu-mafua-uta, } ing food ashore.
Siutāfea, meaning uncertain.
Siutaka, go far, fly overland, in search of food.
Siba, a dance.
Sibi, song not accompanied by dance.
Siga, day, sun (apparently Fijian borrowing).
Sika, lance-throwing.
Sika-'ulu-toa, throwing with a lance tipped with *toa* (casuarina wood); also the name of the lance itself.
Sika-'a-hema, or *Sika-'ae-hema*, sailing with the outrigger, or smaller canoe, not on the usual side, on account of the wind not being in its usual quarter.
Sike, this word describes a star which has moved so far from its highest point as to be no longer of use to steer by.
Siki, manage to reach, overcome.
Siko, evacuation of bowels.
Siko'i-hau, lit. king's evacuation of bowels, the anger of a great chief.
Siko-hau, accidental evacuation of bowels through pain of tattooing.
Sili, (i) different, prominent (?); (ii) left behind; (iii) miss (target); (iv) operation of passing portion of young *si* leaf into rectum or penis.
Silia, thrown away, unsuccessful.
Silibo, phase of moon, toward end of her last quarter.
Silikaca, a war weapon (have obtained no description).
Silogo, perfectly quiet.
Sina, } before, only. *Ka ne sinaki*
Sinaki } *tala*, If he had only told me, If he had told me before.
Sinae, name of a family, or group, of chiefs. (Perhaps children and descendants of Female Tu'i Tonga.)
Sini, meaning uncertain, perhaps accomplished, successfully reached; cf. Samoan *tini*, *sini*, the goal in racing. (But the *Dictionnaire Toga-Français* gives fail, not to succeed. Cf. also Samoan *tini*, shouts of praise on the marriage of a chief to a lady.)
Siva, accustomed, experienced. (Other meanings, supported by Fijian parallel, are given by Baker and by the *Dictionnaire Toga-Français.)*
Soko, set sail.
Solevu, large meeting, large gathering.
Solesole, meaning uncertain.
Solova, leave; let out sail.
Soninini, to curl the legs up whilst lying down.
Soso, *(So)*, crowd, festival.
Soveka, hurry up.
Sosi, to make hissing sound with mouth.
Suai, dress (Fijian).
Suka, retreat, go back. (Felt in Tonga as a Fijian word; cf. Fij. *suka*, to return to one's house, to disperse, of an assembly.)
Sukena, lift up (usually *hukena)*.
Susuli, meaning uncertain.

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192

T.

Ta, hand of bananas.

Ta, to perform, do.

Ta'aga, wooden pillow *(kali)*, i.e., lit. thing cut.

Ta'ahine, chiefly woman.

Ta'akimala, insect whose sound presages approaching death, death-watch.

Ta'alofaki, fan chiefs, hence perform services about persons of chiefs.

Taano, lying prostrate, applied to corpse.

Taealoalo, wonder (?).

Taekai, one of the *lafo* pieces.

Tai, sea (Niua Fo'ou), found in Tongan in composition.

Taiala, steep rocky place near sea.

Tailogo, quiet.

Tai-alofaga, season for shark and bonito fishing.

Taihe, to continue laughing.

Ta'inatu, is it a small matter!

Ta'obatu, (i) back-bone of pig near shoulders; (ii) timber lying across cross-pieces of roof to which *tauatofaga* (q.v.) is bound.

Taofau, to put strips of *fau* (hibiscus) bark into the sea to bleach.

Taofi-taumu'a, member of crew of canoe *(tafa'aga)* who rows in bow, and gives sailing directions and signals whereabouts of fish.

Taofi-vahega, leader of dance. (V. *Vahega, Fakavahega.)*

Tao-foto, spear pointed with tail of the stingray. V. *Foto*, also *Tao-iku'i-fai* (Baker.)

Taokete-lele, eldest brother or sister. (A brother does not use word *taokete* of his sister, nor does a sister of her brother.)

Tao-mata-ua, a type of spear.

Taomatafala, a *lafo* term.

Ta'omelo, a word of uncertain meaning, but probably to redden the *ta'ovala* (cincture worn in respect for chiefs and important ceremonies) or to wear a red *taovala*.

Tau, leaves to cover native oven.

Tau-'a-faga, lit. reached-beach, i.e., safe.

Tauakikofe, compete in fishing, hence generally, compete.

Tau'akitagata, struggle, strive with.

Tauatofaga, *(Tauatafaga?)* to roof, and apparently may be applied also to one of the roof timbers.

Tauate, *kava* plant which has grown from branch of another plant bending over and resting on the ground.

Tauele, attractive, fascinating.

Tauobe, compete successfully.

Tauoluga, a dance (said to be introduced from Samoa).

Tauotofaga, cinnet from top of roof to eaves to which thatch is bound.

Taubau, say, tell.

Taubaua, believing what is said in jest.

Taubala, frequented, constantly coming to.

Taubale, paddle (?). (Uncertain whether to be considered as true Tongan form or not.)

Taubusi, touch.

Taufakasiu, name of a wind, apparently almost, or dead, north (old name). Syn. *Fakasiumalaki.*

Tau-fatuga-motua, roof timbers (either timbers to which round ends of roof fastened, or piece of coconut timber just above where these are crossed).

Taufetuli, chase, pursue.

Taufia, eat, swallow. (This word is applied to fish taking bait, and to bird swallowing fish, but uncertain whether it is limited to these cases.) Another meaning given is, done in rivalry, done in haste.

Taufohu'a, fringe of a mat, or fringed mat itself.

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192 *Taufonua*, belonging properly to the country. V. *Taukei.*

Tauga-basa, alike, equal.

Tauga-kie, place where strips of *kie*, for mat-making, are steeped in the sea.

Tauga-naka, place where nets, etc., for pigeon-hunting are kept.

Tau-gafigafi, wear *gafigafi*, i.e., wear the *ta'orala*, the cincture of respect.

Tauga-tagata, many people.

Tauholia, desired.

Taukai, come to surface of water (applied to fish).

Taukei, home-keeping, non-migratory. *Taufonua* also used in this sense. (Cf. *Fakafolau.)*

Taukotofa, stand to stations.

Tau-la, a single outrigger canoe with large sail, used for racing.

Taulalo, (i) go down on horizon, disappear over horizon; (ii) fall upon (of wind).

Taulolo, blowing in strong gusts.

Taulomaki, full, swelling (wind or tide).

Taulua, pair. In Niua Fo'ou this word is used for two, where *ogo* is employed in Tonga.

**Taulua vamamao*, with free sheet.

**Taulua vatata*, close-hauled.

Taumafa, eat, drink (Tu'i Tonga word).

Taumo'ui, applied to the fan of Hikule'o, evidently meaning life-giving.

Taunima, put hand to the work.

Taunisilu, of uncertain meaning, perhaps skilled in managing a boat.

Taunoa, having nobody, or nothing to rely upon.

Tautaufa'ao, seizing in rivalry. (Cf. *Taufia.)*

Tautabu, to hang garlands over a grave.

* These words are applied to the wind rather than to the boat.

Tautahi, at sea, belonging to the sea. (Applied by people of Tongatabu to people of Haapai and Vava'u.)

Tautalaki-mamana, dear, beloved.

Tautuku, departing from place after place in succession (?), continually do and finish. *Ibu tautuku*, cup continually emptied and refilled.

Tauvaia, appearing at a distance as though floating on the sea.

Tauvalevale, to roof. V. *Tauatafaga.*

Tabakaki, run quickly.

Ta-bata, to place white coral gravel on a grave.

Tabe, raise, be high (?).

Tabiga, character, manner.

Tabiha, meaning uncertain, probably, laughter, joy, mirth. (Cf. Samoan.)

Tabuua, start, be surprised.

Tabukaisi, a kind of mat.

Tabu-kakala, screen, festoon, of leaf and flower girdles hung at head of a grave.

Tabune, exact significance not clear, but the word is applied to the residences of demons, and evidently signifies awful, mysterious.

Tabutoki, name of a tree (the Niua Fo'ou name).

Tafa'uli, name of a fish (king-fish?), of same species as *lubo* and *ulua.*

Tafaleua, phase of moon not long past full, when flattening of one side of disk becomes apparent.

Tafi, sitting dance of men and women, accompanied by drum without singing.

Tafihu, turn quickly.

Tafi mala'e, lit. sweep the lists, field; the challenges and single combats which precede the general combat in battle and in the games.

Tafisi, turn somersaults.

Tafoe, name of a dance *(vide).*

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192 *Taga*, gizzard of birds, throat and gut of fish.

Taga, } to cut off escape.
Fakataga, }

Taga, clot of blood, especially the blood establishing virginity (also called *tagavai*).

Ta-gata, stop, finish.

Tagiloa, crying of many people.

Tagiloba, gust of wind.

Tagi mo'oni, expletive expressive of distress, an oath.

Tagitina, weep truly, feel truly (*tina* possibly Fij. borrowing).

Tagofia, go early in morning.

Ta-hahau, leave out in dew (garlands are thus left out so as to bring out the full fragrance).

Tahina, red and white (cloth). *Gatu tahina.*

Tahisi, possessed; syn. *Araga.*

Tahiva, singing away for happiness.

Takaga, companion, friend; friendship, love.

Takamu'a, accustomed to society of chiefs.

Takasifa, go crooked.

Takotofa, meaning uncertain, perhaps part of a boat.

Taku'i, meaning uncertain, perhaps a plant name.

Talai, spoilt through breaking of tabu (an oil-making word).

Talauluvae, meaning uncertain.

Talaumea, wash the head with clay.

Talagata, equivalent to *Tabu mo*, an introductory phrase whereby one clears away the tabus before beginning to speak.

Talalo, fly down.

Taleilei, comely, well-fleshed.

Tali, jettison; name of one of the ropes in the *kalia* (?).

Ta-liaki, to strike, and move violently, with one hand, something held in the other.

Taliu, turn, return.

Talovai, too diluted.

Talu, an arrangement of girl's hair betokening virginity.

Talua, strike two pieces off mat together (in *lafo*).

Tamaliki, children (Niua Fo'ou)

Tamane, bravo. Syn. *Tagane.*

Ta-manu, kill birds.

Tamasi'i, } chief.
Tama, }

Tama-tauhala, child of the *Tamaha* (?).

Tamele, spoilt, presenting unfortunate features.

Tamotu'u, very old torn bark cloth.

Tanekinaga, gathering-place, especially the grave.

Tanumaga, that which is buried.

Tamu, name of a fish. There is also a rare word *tamutamu*, apparently indicating some colour, and perhaps meaning ruddy.

Tata, rub strongly, give a violent shock.

Ta-ta-malie, strike gently.

Tata, } very early in
Tata-'ae-'aho, } morning.

Tata'aga, place where carving is done. *Tata'aga lei.*

Tata, name of a tree (?).

Tatau, farewell.

Tatau-fihu, bundle of native cloth, with mat (*fihu*) wrapped round it.

Tataha, hasten.

Tataha'aki, throw.

Tata ho'o va'e, dig in your feet (in pulling on heavy weight).

Tatoka, sleep with a chief, hence verses composed by a bard to amuse a chief with whom he spends the night.

Ta-tua, final beating of bark cloth.

Tava, frequented, full of people.

Te, def. art. the; rare and in composition in Tonga, regular in Niua Fo'ou.

Tea, what (Niua Fo'ou).

Tau, tou, ta'au, to'ou, your, yours, 2nd. sing. (Niua Fo'ou).

Taku, toku, my (Niua Fo'ou).

Tana, tona, ta'ana, to'ona, his her, hers, its (Niua Fo'ou).

Temotou, our (exclusive) (Niua Fo'ou).

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192 *Tetou, tatou*, our, ours (inclusive) (Niua Fo'ou).

To'okolua, your (dual) (Niua Fo'ou).

193 *Tena, ta'anaua, to'onaua*, 3rd pers. dual possessive (Niua Fo'ou).

193 *Tenotou, tonatou, tanotou*, 3rd pers. plur. possessive (Niua Fo'ou).

Te'ebeka, sediment at bottom of oil.

Te'ehalakamu, variable wind.

193 *Te'ekafa*, scraps left over after sinnet-making.

Teeki, break wind. (Rather vulgar term, *agavale* is less crude.)

Te'elaina, dark liquid ejected by squid.

526 *Te'ia*, strike, punish, striking, struck.

Tei'abaa, lean lightly against.

193 *Tei'e*, word indicating 3rd pers. sing. fut. (Obsolete, *te ne* now in universal use.)

Tefito, in a text the expression occurs *Ta tefito mei ama;* the exact meaning of *tefito* is not clear —it may be simply the well known word meaning root—in any case the order was followed by the preparation of a human victim for food.

Tegihaga, weep.

Tego, bruise, lacerate.

Tegu, short rest, nap.

Tele, charge enemy from rear; do or die.

Tele'a, valley.

Telekekina, go alongside of. (Cf. *Telekaki*, Baker.)

Teletelekaga, outrigger pole.

Televave, growing (of grass).

Tetula, ten pairs of reeds with thatch woven on. *Uogatula. Tolugatula*, etc., twenty, thirty, etc., pairs of thatch.

Tinatila, name of a plant, described as a species of passion-fruit, probably foreign thing and name.

Toafa, shallow flat along coast.

Toekai, largest piece in *lafo* set.

To 'i matau, drop to leeward.

To'oa, (i) gone; (ii) acting carelessly, proudly, badly.

Toogabo, presents made to a girl in courtship.

To'ona, cooked.

To'o-tagata, proud, conceited.

To'oto'oga, viscera, including lungs, heart, liver, kidneys.

Tou, manage, make; pluck, break off.

To'u, a prefix indicating collectively those of the same class; *To'u mau*, bards, *to'utagata, to'ufefine*, men, women, of same generation, *to'u-kai*, crop, season of fruit.

Tou'itala, a boys' game in which the winner was the one who ventured farthest along the branch of a tree; competition of bards.

Toufufu, ridge-pole of house.

Toukubu, limbs (of royal persons). *Toukubu'i va'e, toukubu'i kelekele*, foot, leg; *toukubu, toukubu'i nima*, hand, arm.

Toulekeleka, old (high chiefs).

To-uta, come to, deal with, land matters.

Toutau, place where waves come in from different directions.

Toutounoa, Fakatoutounoa, bereft, bewildered, deserted.

Toutua, outside the reef, open sea.

Touvai, to dip water into a large receptacle with a small vessel.

Tofaga, know.

Tofalea, with houses on it (?).

Tofa moe alo, good-night salutation to the Tu'i Tonga.

Tofikulu, knock-out blow.

Togione, to dress the hair with lime.

Togibo, to marry deceased wife's sister, or deceased husband's brother.

Togi-tafi, the shot in *lafo* which sweeps *(tafi)* opponent's piece from the mat.

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192 *Toka*, cross-pieces laid on long longitudinal beams in house.

Toka-'a-buaka, lit. lying of pig, used, e.g., of wrestlers on the ground so confused that it is difficult to distinguish one from the other.

Tokaga, place where crabs collect and burrow.

Toka-ligoligo, calm.

Tokalinoa, with boulders lying about in various directions (?).

Tokamoku, hiccough.

[821] ← *Tokavaha*, lying between. Winds are named from geographical features, and this word indicates a wind between two such features.

Tokcia, attend, watch carefully; strike, pummel.

[226] ← *Toki-a-liu*, first shark caught by a boat (there is a festival to mark the event).

Toko-moulu, go secretly, quietly.

Tolo, sexual intercourse (this is doubtful, and in any case seems not to be primary meaning).

Toloni, apparently a kind of necklace.

Tolosia, rusted, rotten.

Toloveifuq, presentation to a family on such an occasion as a birth or death.

Tonumia, buried. (Syn. *tanumia.)*

Totoa, name of a grass (called *masalu* in Vava'u).

Toto'eitu, a tree with stinging leaves (plentiful in Eua; also called *Salato).*

Toto'oga, plural of *to'oga.*

[754] ← *Totofisi*, a plant with dark purplish leaves. (It was very potent in witchcraft.)

Totoka-fanua, misty and calm.

Totokia, a war weapon (perhaps a type of club), sharpened at one end for striking downwards.

Tu, move. Cf. *Tutu, tuki*, etc.

Tu, interjection, Ah, indeed, yes.

Tu, Oa, Ioia, Ia, E, I-o, Ioi, Lioi, responses and exclamations in chanties sung whilst hauling heavy weights.

Tua ofa, *Tua ofa 'eiki* respectful and affectionate address to a high chief.

Tua-utu, edge of burial mound.

Tuafale, top of house on boat, bridge of ship.

Tuaga, place where dregs are thrown. *Tuaga efe*, place where dregs after straining *kava* are thrown.

Tuakoi, leaning against each other.

Tuia, believe, believing.

Tuibabanu, a kind of club.

Tuiga-babai, one sort of necklace.

Tui-kako, plaiting flowers together to form a wreath, or necklace.

Tuila, a shell-fish. V. *Bikitogo.*

Tuitalavalu, a club, somewhat resembling the *likuvalu* (q.v.).

Tuituivao, a wreath or necklace of flowers; also the name of a plant used in making the scented wreaths and girdles.

Tu'ona, pulled, jerked. Cf. *Tu'o.*

Tu'uola, apparition of spirit apart from body.

Tu'u'ulu, head foremost.

Tu-uefiafi, the evening star, Venus. (Also called *Tabukitea.)*

Tu'u-ofi, urinate. Syn. *Tu'utata* (Baker).

Tu'ula, delight, pleasure.

Tu'ulaga, meaning uncertain.

Tu'umama'o, evacuate bowels.

Tu'u ki vai, go on a voyage.

Tu'umoa, an early stage in formation of fruit of banana and plantain.

Tu'usiki, squat on heels.

Tu'u tauhoa, standing in couples, a manner of placing dancers, each man in front row having a woman immediately behind him, or vice versa, or men and women alternating in same row.

Tu'u-tobe, hasten.

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192 *Tu'utu'uhoko*, panting through over repletion.

Tu'utu'ukina, creepy, chilled, awed.

Tubu, name of a star.

Tubua, sacred, wonderful, ancient.

Tufuga, always preceded by *ha'a*, clan, tribe. *Ha'a tufuga*, the hereditary caste who supervise funerals of great chiefs, and who alone can approach body of dead chief. Cf. Maori, *Tohunga*.

Tuhcina, fitting, becoming.

Tukihea, marking in the pattern of cloth with black pigment after the staining and stencilling are finished. Also called *tohi*.

Tukilaki, injured by collision.

Tukitoa, embalm.

Tuku, rope with which covering slab lowered onto vault.

Tukuofo, presentation of food and other gifts to a family in which there is a death. (Chiefly word, cf. *tukukoloa.)*

Tukukoloa, synonymous with *tukuofo*.

Tukulolo, lower (sail), submit.

Tukumu'a, smallest piece in *lafo* set.

Tukumuli, go astern by changing sail round.

Tukuna, put, set.

Tukuto'o, presents given to a practitioner who has cured a patient; these seem to be an offering to the spirit of the illness concerned.

Tulaga, chief, chiefs. (Felt in Tonga as borrowing of Fijian *turuga.)*

Tuleki, in Niua Fo'ou equivalent to Tonga *tulaki*. (This looks like an exception to the ordinary phonological relations between Tonga and Niua Fo'ou.)

Tulekina, (tulaki), fallen, bent over. Cf. *Tulikina*, Baker.

Tuli, one design of cloth-printing frame, and the pattern printed with it. It is in high esteem.

Tuli, a species of plover *(kiu)*.

Tulisino, be severely punished.

Tuli-va'e, lit. seek foot (of net); applied to fish dashing for bottom of net to get out underneath before it has completely descended; hence strive to escape, dash for freedom.

Tulotula, sickly from birth (applied to children).

Tulu, name of a shell-fish.

Tute, always preceded by *faefine*, arm-pit, used of a woman in whom the fold between breast and arm-pit is unusually large.

Tutua, long timber on which bark cloth is beaten out.

Tutui, (i) to go straight through obstructions; (ii) to shake the earth from plucked-up roots.

Tutu'u, to earmark, designate, for a chief.

Tutu'u teliga, ears pricked up, eagerly listening.

Tutufulu, shake, quiver (with anger, etc.).

Tutukabe, swearing, imprecation.

Tutulu, weep (Tu'i Tonga word).

Tuva'e, to stamp lightly with foot.

Tuvai, presentation of food by bridegroom to bride's family after satisfactory evidence of her virginity has been obtained.

V.

Vaea, broken off, separated.

Vaega, piece broken off.

Vae 'oe lagi, funeral of Tu'i Tonga.

Vaia, just appearing (as a distant island which seems to be floating on surface of sea).

Va'i-ika, tail of male turtle.

Vai utu, a star name (?).

Vaifa, water running in all directions (as off a pandanus *-fa*-tree).

Va'i-faiva, } role, accomplishment.
Va'i-siva, }

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192 *Vaihola*, pool on reef which is overflowed at high tide; pool which dries up in dry weather.

Vai luluku, permitted, not *tabu*. (*Tabu* is sometimes ended by sprinkling, *luluku*.)

Vainiaku, streamer of leaf girdle, or wreath. V. *Fakavainiaku*.

Vainiu, to speak in imitation of another, to utter sentiments that are another's, and not our own thought.

Vaivai, shallow pool (?).

Va'ivaka, close together.

Vaotata, forest of large trees.

Vauhui, a *lafo* word, indicating two pieces close together, but still far enough apart for another piece to go between them.

Vafeinofi, close together.

Vaha-mohe, far apart, so far that at least one night must be taken in the journey.

Vahega, principal position in dance.

Vahega, } leaders in dance,
Fakavahega } who occupy the position called *vahega*. V. also *taofi-vahega*.

Vahegatae, task, duty. Syn. *Vaha'agatae* (Baker).

Vahi, found in one text only; possibly error in transcribing; but cf. Mangareva, *vahi*, place, part.

Vahivahi, name of a plant.

Vaka, that in, or through. which a god or spirit is manifested.

Vaka-tabu, chief's boat.

Vakavakatatau, equally matched, well mated.

Vala 'aho, working dress (Niua Fo'ou); equivalent to *vala si'i* (Tonga), *valavala* (Niua Tobutabu).

Valai, a creeping plant; it is used in basket manufacture and for lashings.

Vale, late at night.

Valevale, appearing at a distance.

Vana, completely defeated.

Vanua, land (Fijian).

Vasa, jesting word for *vaka*, boat, in imitation of a certain foreigner, who mispronounced Tongan words.

Vatagi, in distress, appealing for help.

Vatata, close.

Vavahe, separate, divide.

Varale, in mid-ocean, out of sight of land.

Ve'e-kamikami, swift. Syn. *Ve'e-kimokimo*, Baker.

Ve'eve'etuia, hesitant, unwilling, uncertain.

Veifili, difficult (?). (Possibly *lafo* word.)

Veifua, food presented on important occasions, e.g., birth, marriage, death. V. *Tolo-veifua*.

Veilomani, in friendliness (Fij.).

Veineaki, retreat.

Veisa, contest, compete (Fijian).

Veitau, friend, companion.

Veitalatala, conversation.

Veitaloga, meaning uncertain.

Veitatau, equal, keeping together.

Veituutavakia, indigestion brought on by gluttonous eating of various foods.

Veivai, water mixed with some other liquid.

Vekevekekalagi, omen bird.

Velo-fa, sport of throwing darts into pandanus tree target.

Velovelo, promontory.

Veveli, like, prefer (Niua Fo'ou).

Vilisa, occurs in a Tongan song, but seems to be really unknown among the Tongans; perhaps Fijian *viri*.

Volivoli, rub, roll, in the hands, massage, stroke.

Vosa, } speak.
Vosakina, }

Veisoaki, } talk together
Veivosa, }

Voto, jesting word for sink, *goto*, in imitation of foreigner referred to under *Vasa*.

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192 *Vua*, can find no Tongan meaning for this word, but occurs in a line where meaning given for Fijian *vua* suits well. /

Vuaga, where the end of canoe sail was stepped. V. *Vu*, Baker.

Vue, running before the wind. *Cf.* Fijian.

Vuga, name of a tree.

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MEASURING AND COUNTING.

NATIVE CLOTH.

The unit with which measurement commences, both for length and for breadth, is the span, *haga*, not the ordinary span, but *haga fesi*, which is the distance measured by spanning and then bending the hand over on to the knuckles, thus adding to the span the length of the two top joints of the fingers. Moreover, a woman is chosen to set the measure, who is *nima mafola*, spreading hand, i.e., one whose hand extends flat on the surface of the cloth.

BREADTH—The breadth of the cloth is 16 (sometimes 14) spans, divided by a line down the middle, called *mutukaga*, into two equal portions of eight (or seven) spans. Each of these two half-breadths is called *ma'ukubu;* the total breadth may be called *fola 'osi*, though I have been given a different meaning for this latter term, which will be mentioned presently. The two *ma'ukubu* measure only the printed part of the cloth; down each side runs a border of unprinted cloth, called *taba*.

LENGTH—The unit of measurement is *lagaga*, which is two spans long. The actual measurement, however, is done by the semi-circular frame on which the cloth is extended to be printed, once over this frame, called *baba*, measures two *lagaga*.

At four *lagaga* the cloth is folded in folding to put away, etc. This is enough cloth for an ordinary *vala* (kilt).

Eight *lagaga* is *fola 'osi*, and is a measure for special festive or chiefly *vala*.

Ten *lagaga* is *fola 'osi malele*, the biggest *fola 'osi*.

The following terms are used in measuring:—

10 *lagaga* is *hogofulu'i gatu*.
20 *lagaga* is *uofulu'i gatu*.
30 *lagaga* is *lau tolu*.
40 *lagaga* is *lau fa*, and so on, *lau nima*, *lau ono*, etc.
100 *lagaga* is *lau tefuhi*.
110 *lagaga* is *lau tefuhi moe hogofulu*.
120 *lagaga* is *lau tefuhi moe uofulu*.
130 *lagaga* is *lau tefuhi moe lau tolu*, and so on.
200 *lagaga* is *lau uogofuhi*.
300 *lagaga* is *lau tolugofuhi*, and so on.
1000 *lagaga* is *lau teau*.

Two other terms have been given me, 30 and 40 *lagaga* are both called *fatu fa*, and from 50 to 100 *lagaga* are called *fatu valu*.

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FISH.

1 is *mata* or *taha.*
2 is *uagamata.*
3 is *tolugamata.*
4 is *fagamata.*
5 is *nimagamata.*
6 is *tolugahoa.*
7 is *tolugahoa matelau.*
8 is *fagahoa.*
9 is *fagahoa matelau.*
10 is *nimagahoa,* and so on.
19 is *hivagahoa matelau.*
20 is *kauika.*

It will be observed that from six on the counting has been by pairs, and that *kauika* is 10 pairs of fish, and it will be clearer to write it so.

10 pairs is *kau-ika.*
20 pairs is *uagakau.*
30 pairs is *tolugakau,* and so on, *fagakau, nimagakau,* etc.
100 pairs, i.e., 10 *kau,* is *tefuhi.*
200 pairs, i.e., 20 *kau,* is *uagofuhi.*
300 pairs, i.e, 30 *kau, is tolugofuhi,* and so on, *fagofuhi, nimagofuhi, onogofuhi,* etc.
1000 pairs, i.e., 10 *tefuhi,* or 100 *kau,* is *teau.*
2000 pairs is *uageau.*
3000 pairs is *tolugeau,* and so on, *fageau, nimageau,* etc.
10,000 pairs, i.e., 10 *teau,* 100 *tefuhi,* or 1000 *kau,* is *taha afe.*

YAMS.

1 is *taha.*
2 is *uagasino.*
3 is *tolugasino.*
4 is *fagasino.*
5 is *nimagasino.*
6 is *tolugahoa,* and then the counting goes on as with the fish (with the omission, of course, of the word *ika,* fish, where it occurs in the preceding list).

These examples will serve to illustrate the method of counting other things, e.g., lengths of thatch, although different articles may have a few characteristic words, intimating to the initiated what the particular thing is that is being counted.

Although the counting by pairs does not commence in these examples until the third pair, yet counting throughout by pairs seems to be the common practice, and one informant, in describing the counting of yams, started straight off with *taha gahoa,* one pair, *uagahoa,* two pairs, and so on. This would seem to be the real everyday practice, though the purist may probably be right in maintaining that the counting of the five individuals should precede the counting by pairs. Even well-informed people in Tonga, as elsewhere, may be hard put to it to explain the exact rationale of familiar practice.

A point in actual ceremonial counting is worthy of note. Presentations of food, etc., are counted in the presence of the assemblage. Baskets of food are set out in orderly rows, and a man goes along the rows, touching and counting the baskets—the Tu'i Tonga people have a different method of touching the baskets from all others. The

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802 counter calls aloud: "One, two, three," and so on up to ten, when a second man rises, holding a staff, and calls: "One." Then the counter goes on with the second ten, "One, two, three," and so on till the second ten is completed, when the man with the staff calls: "Two." So it goes on, the first man counting the individuals in groups of ten, the second man keeping the tally of tens, till one hundred, ten tens, is reached, when the second man calls "One hundred," and a third man jumps up and calls "One." The second hundred is counted in the same way as the first by the same two men, and when it is completed the third man, who has been silent meanwhile, calls "Two." If the number be so great that the tenth hundred is completed, the third man, he who keeps the tally of hundreds, calls "One thousand," and a fourth man joins in, and says "One," and it will be his task to keep the tally of the thousands.

PROVERBIAL EXPRESSIONS.

128 Since the publication of *Proverbial Sayings of the Tongans* (Bishop Museum Press, Honolulu, 1922) several other sayings have been collected, and are now added as supplementary to the previous collection.

539 195 539 1. *E taha ha lau, tagi ki he ba'a, tagi ki he fanua.* What a lot of talk, cry to be barren, cry to have children. Used of one whose complaints and requests are incompatible, who is never satisfied, but always wants something different. The saying is attributed to Maui Kisikisi, who, when his mother complained of his idleness, set to work digging so vigorously that he shook the whole island of Eua, whereupon his mother complained of the dangerous disturbance he was creating. Maui expressed his exasperation in this saying, and flung his digging-stick far from him. Where the digging-stick struck the earth it scooped out into a huge hole, and out through the cliff-face into the sea, making an archway through the solid rock, all of which the unbeliever may see for himself on the weather coast of Eua.

539 195 [821] [753] 2. *'Oku 'ikai ke tuhu'i 'e ha taha 'ae umata.* One does not point at the rainbow. To point at the rainbow causes a swelling of the limb wherewith the pointing is done. Even to-day children are taught by their parents not to point at the rainbow.

3. *'Oku lava 'aé Tu'i Toga.* The Tu'i Tonga is garbed ceremonially *(lava)*. This seems to indicate what is of so great importance that even the Tu'i Tonga takes note of it.

[825] 4. *Be kuo lulu mai mai be kuo kalae mai?* Does he come an owl or a rail? The meaning is: "Does he come full-handed or empty-handed?" it being held that when the owl comes he usually brings something with him, whereas the rail does not.

5. *Fakaloyo ki kafa.* Obeying, judging by, cord. The idea is that of a vessel dropped down a deep well, attached to a cord. The drawer of water cannot see when the vessel is full, but judges by the feel of the cord when it has reached the water, and when it is full. Figuratively the expression indicates sounding, feeling about, for information of that which is uncertain, out of sight.

6. *Futa kaunahu.* Pride (through the) mat-edge. This is an expression from the game of *lafo*. The *kaunahu* is the raised edge, or

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539 cushion, of the mat on which the game is played. The picture is that of a player who is proud of his shot, which is in reality a fluke that owes its success to the cushion. So, generally, of pride or boasting in that which we really owe to extraneous and adventitious aid.

7. *Hau 'o Momo, Loau.* Kingship of Momo, Loau. The time of Momo, of Loau, and of other famous kings and chiefs of old, is used of that which is ancient.

8. *Hage ha foi fa-hina.* Like a light pandanus fruit.

9. *Hage ha fuhi fa hobo.* Like a bunch of mature pandanus.

10. *Hage ha mahina hobo.* Like a rising moon.

These three expressions are all used of that which is beautiful.

11. *Hage ha kai ha toki motu'a.* Like an eating by an old axe. The old axe makes a jagged, bad job of its work, and the expression indicates badly, inefficiently-done work.

[415] [824] 12. *Hage ha tau-si.* Like a *tau-si.* The *tau-si* is a small spout of *si (Dracaena)* leaves so arranged as to drain water into a receptacle placed to receive it. Figuratively the expression may be applied, for example, to blood pouring freely from a wound.

13. *Hage ha teletele-uli.* Like a *teletele-uli.* The *teletele-uli* is a fish about two feet long, with a sucker on the back of its head, wherewith it attaches itself underneath the shark. Frequently it darts forward and filches food the shark is just about to swallow. The expression is used of one who clings to, and makes himself a nuisance to, one bigger, or more important than himself.

14. *Hage koe hobo 'ae mahina 'i Muaba.* Like the moon-rise in Muaba. A woman of Muaba in Eua, which is high, went to Tongatabu, and was astonished to see that the moon rose there with the same beauty and brilliance as it did at home in Muaba, and expressed her surprise in this saying.

15. *Ka 'ikai magugu 'e ke nifo.* If the teeth do not crunch
'Ikai ke ma'u hono ifo. Its flavour is not got.

To get and appreciate the flavour of hard food the teeth must do thoroughly their work of mastication. To get the full satisfaction of difficult tasks they must be taken in hand resolutely, and carried through with determination and energy.

16. *Kai mo tokaga.* Eat and be careful. Used generally of acting with care, caution.

17. *Kei mata ae tu'a niu.* The mid-rib of the coconut leaflet is still green, fresh. This expression means: "The King is still well." Two explanations have been given me; one that the mid-rib of the coconut-leaflet is that on which scented flowers are strung to make garlands for the King; and that he is still well so that fresh garlands are still being made for him. The other explanation refers the mid-rib to the comb made of these mid-ribs; the king is well, and combs are still being made for him.

18. *Keu inu mai ha hu'a Ha'ahao.* That I might drink a draught of Ha'ahao. Ha'ahao is a pool of beautiful sweet water in Felemea in Haapai. A Samoan god stole a pool from Eua, and spilt some of the water in Felemea, and some in Bukotala—both places in the island of Ha'ano in Haapai. The expression may be used to indicate the longing of an exhausted man.

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19. *Kuo vala 'ae fonua.* The land is clad, i.e., protected, not exposed to its enemies.

20. *Lelei 'ae fale kae kovi 'ae bou.* The house is good but the posts are bad. This indicates a person whose body is well-built, but whose legs are thin.

21. *Tau 'i tu'a faga.* Reached land outside the anchorage. This is used of unsuccessful effort, as of a boat which has not been able to make the anchorage, but has had to come in wherever she could.

22. *Tau fegoyo fai fua ki 'ulu.* Struggle leaning on, helping each other, direct the course ahead. This indicates persons struggling along, helping each other with an already great burden, but going on always to greater things.

23. *To'a-ki-kaume'a.* Brave-for-friend. Courage on behalf of a friend. In connection with this expression is told the devotion of the daughter of cannibal parents who sacrificed herself to save a girl friend.

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PHASES OF THE MOON IN TONGA.

Some time ago I wrote a short paper containing all that I had then been able to gather concerning the naming of the days and nights.* Since then a Tongan manuscript has come into my hands with some fresh, and some confirmatory, material bearing on this subject. I translate it for comparison with my earlier paper:—

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Mutakila, when the moon begins to appear, and is said to be seen by gods and only afterwards by men.

Faka-ua and so on to *Faka-valu*. There is no *Faka-hiva*, or higher number, but the moon is then called *Tu'u-efiafi*, risen at evening, or in the afternoon.

Bunifaga, when the moon is bigger than half.

Fuofuavale, almost full moon.

Katoa-to, full moon, but setting (before day-break?).

Fakatau-ata, setting after dawn (*ata*).

Mama-lou, the moon sets just before sun-rise, and rays are seen both of the moon which has just disappeared, and of the sun which is about to appear.

Feahoaki, the moon has risen whilst it is still day, and is in the sky when the next day breaks.

Uluaki ahoia, the moon is still in the sky when the day breaks.

Tafaleu, when the flattening of one side of the moon's disc becomes apparent.

Ma'una, the moon is still in the sky when day has broken, but is past the full. This is a night that is noted by the bonito-fishers.

Matofitele, the waning of the moon is very apparent.

Lekeleka, the moon is very small.

Lekeleka mate, the moon has almost disappeared.

The writer adds a note that there are 14 names for the phases of the moon.

[113] * *Tongan Astronomy and Calendar* (Occasional Papers, B.P. Bishop Museum, Vol. 8, No. 4, Honolulu, 1922).